

Juniata Echo

JUNIATA COLLEGE,
HUNTINGDON, PA.

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TIME TABLE—December 18, 1898.

Leave	2	4	6	8	10
	*A. M.	†A. M.	†A. M.	†P. M.	*P. M.
Winchester	7 30	7 30	2 30		
Martinsburg	8 15	11 35	3 17		
Hagerstown	6 45	9 00	12 20	4 05	10 20
Greencastle	7 06	9 22	12 42	4 28	10 41
Mercersburg		8 30	11 10	3 30	
Chambersburg	7 28	9 45	1 05	5 00	11 02
Waynesboro	7 00		12 15	4 00	
Shippensburg	7 48	10 05	1 24	5 20	11 21
Newville	8 05	10 24	1 41	5 40	11 37
Carlisle	8 26	10 46	2 05	6 05	12 00
Mechanicsburg	8 45	11 07	2 27	6 27	12 23
Dillsburg			1 40	5 00	
Arrive—					
Harrisburg	9 00	11 25	2 45	6 45	12 45
Arrive—	P. M.	P. M.	P. M.	P. M.	A. M.
Philadelphia	11 48	3 00	5 47	10 20	4 30
New York	2 13	5 53	8 08	3 53	7 33
Baltimore	11 55	3 11	6 00	9 45	6 20
	A. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 7.05 a. m., 12.40 p. m., 3.40 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 a. m., 7.29 a. m., 9.09 a. m., 1.05 p. m., 4.05 p. m., 5.25 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Train Nos. 2 and 10 run daily between Harrisburg and Hagerstown, and on Sunday will stop at intermediate stations. *Daily. †Daily except Sunday.

	1	3	5	7	9
Leave—	P. M.	A. M.	A. M.	P. M.	P. M.
Baltimore	11 50	4 55	8 50	12 00	4 35
New York	7 40	12 05		8 50	1 50
Philadelphia	11 20	4 30	8 30	12 25	4 35
	†A. M.	*A. M.	†A. M.	†P. M.	*P. M.
Harrisburg	5 00	7 55	11 45	3 50	7 55
Dillsburg			12 40	4 33	
Mechanicsburg	5 19	8 12	12 05	4 12	8 13
Carlisle	5 41	8 35	12 30	4 35	8 33
Newville	6 05	8 59	12 52	5 00	8 53
Shippensburg	6 25	9 16	1 11	5 18	9 11
Waynesboro		10 37	2 10	6 16	
Chambersburg	6 48	9 38	1 39	5 44	9 32
Mercersburg	8 10	10 30		6 30	
Greencastle	7 09	10 02	2 00	6 04	9 50
Hagerstown	7 32	10 25	2 25	6 27	10 10
Martinsburg	8 24	11 15		7 10	
Arrive—					
Winchester	9 10	12 35		7 55	
	A. M.	P. M.	P. M.	P. M.	P. M.

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.35 a. m., 2.00 p. m., 5.15 p. m., 6.25 p. m. and 10.20 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 7.38 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

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German may be substituted for Greek in Preparatory Course, in case Greek is pursued throughout the entire College Course.

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VOL. VIII

HUNTINGDON, PA., JANUARY, 1899

No. 1

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EDITORIAL

WITH THE opening of the new volume, and the entering upon another year all our patrons have our wish for a happy and prosperous New Year. Our work is to go on. We have no promises to make, but look hopefully forward, and pray that success may crown our efforts, and establish our work.

THE OPENING of the winter term brought, to College Hill many new residents. The winter term now exceeds in numbers any previous winter term. Thus the progress continues from year to year, each marking an improvement, each leaving a record of advancement made and attainments reached. There is promise of still greater things, and they will come to pass. At Juniata less is promised than is given. But why should we enumerate? Who can point back and say that this promise or that has not been met?

A still greater number of devoted young men and women can find room at Juniata—the room grows with the need—to secure an education that will fit them

for the place in life where their happiness and usefulness will measure up to their attainments. Success in life is not chance. It is the reward of industry, integrity, and hard work; and those who would succeed must make preparation for the work. Juniata affords them the opportunity and offers the helpfulness.

JUNIATA COLLEGE was among the first of the Brethren schools to offer a four years' college course leading to the degree of Bachelor of Arts. During the last two years students have been graduated in the college classical course, receiving the B. A. degree, giving them a literary standing equivalent to that of the students of the best colleges of the country.

To prepare students for the full college course a preparatory course of study has become necessary, in order that they might be thoroughly equipped for intelligent study of the various branches of the classical course. Heretofore the preparatory course has been closely associated with the normal English course, and it required about two years of additional work added to the work of the normal English course, to admit students to the

college department. We now find that a number of our young people desire to prepare specially for the college department, and it is to meet this demand, and with a view of raising the standard of the work, that a three years' preparatory course is now provided.

By examining this outline, found elsewhere in this number of the ECHO, it will be apparent that it compares favorably with the courses offered by the best preparatory schools of our country. It is the purpose of Juniata College to prepare students, not only for the classical course in Juniata College, but to so train them that if they desire to go elsewhere they may have an equipment equal to that given by the best schools of the time. We are confident this course will commend itself to the attention of our young people, and will be specially attractive to those who are looking forward to a classical education. By examining this course, as outlined, it will be seen that there are three years in English, three years in Mathematics, two years in Greek, along with historic and scientific study.

It must, indeed, be a matter of great satisfaction to those who are in love and sympathy with the doctrines, teachings and practices of the Brethren Church to know that her schools, at this time, are offering courses of study equal to those offered by the best schools of our land.

It has been, and will continue to be, the policy of Juniata College to exercise an aggressive spirit, and to offer advantages, in her various departments of study commensurate with the demands of this present age and time. To meet these demands requires time, labor and money. Greater objects are before the institution which can be accomplished only by the outlay of large sums, the expenditure of much energy and making of great sacrifices. Will not some lovers of Christian

education come to the support of Juniata College in her laudable work, with a liberal endowment? Let us all pray, as we labor to do the will of the Lord, and use our means for the furtherance of his cause, that the success of the work may be continued.

COLLEGE DEPARTMENT

New Year's greetings are in order, and to all who shall do us the honor to feel an interest in this department of the ECHO we would extend our heartiest good wishes.

In view of the progress of the past few years, we cannot help feeling that to no department of our institution does the New Year offer greater opportunities for growth and development than to the department which is here represented. Its possibilities for the year upon which we have just entered can be limited only by those who have become part of it, and we have every reason to believe that their efforts will result in giving an uplift to the work.

We desire to make this department of the paper not only an exponent of the best in our college life, but as well a medium through which shall come to us something of the best in all college life. We would be patriotic and yet cosmopolitan, and we solicit articles bearing upon college interests for this department.

We shall endeavor from time to time to have different phases of the college problem, or the problem of "higher education" as popularly spoken of, presented to our readers by those competent to deal with them. The article upon *College Debating* which has already appeared is well worth the study of those interested in that very helpful part of the college man's mental drill.

THE EFFECT OF CHRISTIANITY ON MENTAL CULTURE

OLIVER PERRY HOOVER

There are over four hundred colleges and universities in our land, besides a larger number of lesser educational institutions. Many thousands of students are seeking an education in these centers of learning which are open to rich and poor.

At least the poorest child may now obtain the rudiments of an education which are denied to children of heathen lands. Would any one say that this great fact of progress is an accident of civilization? Institutions which engage the highest thought of men are not the result of accident. There must be some cause, some stimulating force to produce such a condition. We may assert without hesitation that Christianity has a superlative educational force in it as is shown by the condition of Christian lands in comparison with non-Christian lands. It fosters the growth of educational institutions, and has made possible every "little red school house" in the land.

Some writers maintain that educational progress is due to art, science, and commerce; but are not these effects rather than causes of the world's intellectual activity, for none of them have developed permanently apart from Christianity. At the very outset of setting forth Christianity as the greatest stimulant to intellectual progress, we meet three objections which cannot be ignored: (1) That great minds lived before Christ. The few great thinkers that have left their impress on the past, make it a case of genius; but genius is the gift of God. He has given a "portion of his Spirit" to all men who are willing to follow the light—to a Socrates as well as to a Jesus. Genius may be found in the hut as well as in the palace; lying in the manger as

well as sitting at the "feet of Gamaliel."

(2) That there have been periods of mental stagnation under Christianity. Unjust would it be to charge Christianity with what false advocates have wrought. Much harm have they done—almost turned backward at times the wheels of progress, and drove true Christianity into the cloisters. With this withdrawal went learning: neither did it revive until the new Spirit took hold of men and sent them out into the world with the truth.

(3) That great minds have lived since Christ who did not owe allegiance to him. But how much were they influenced by their Christian environments? Suppose these same minds had lived under Mohammedan influence, would the same results have followed? On the other hand, there are a vast number of equally brilliant minds who owe all to Christ.

One great cause of educational progress under Christianity is its constitutional adaptability to the mind. The development of men like Peter, Paul, and Augustine into men of vigorous thought argues strongly for its adaptability. The change of the narrow-minded Saul to the broad thinker Paul cannot be attributed to religious fanaticism, but to acceptance of a new force stimulating his thought. Its adaptability is further shown in the accumulation of a vast literature which it has inspired. What have the Koran and Vedas inspired? The literary superiority of the scriptures is conceded by such scholars as Gibbon and Goethe—opponents of the doctrines taught by Christianity. The lofty conceptions of Paul or John have not been surpassed by any non-Christian writers, while the immortal themes of Dante, Milton, or an Arnold were inspired directly by the scriptures.

Many questions concerning the validity, composition, and character of the Bible

have arisen, but the candid discussion of them has had a purifying and stimulating effect. The Bible is always able to sustain what it inspires. The supernatural element of the scriptures challenges the best faith of man while this same element in Homer or Virgil is only mythological. The improbable and impossible of mythology have yielded to the real of Christianity. The supernatural of blind superstition is injurious to mental culture, but in revelation it is an inspiration to life.

The educational force in Christianity is shown further by the literary work of Christian scholars. Philosophy has found its legitimate sphere in defending the divine order of things; science is at times compelled to give unwilling testimony to the truth. We need not argue for the volume of literary work. If the Christian books were taken out of the great libraries of London, Paris, and the universities, but few others would remain. No strictly infidel library can be found in our land, and but few books that do not indirectly at least, refer to the scriptures.

The educational force in Christianity has been most powerful in invigorating new departments of knowledge. Theology with Theism and Christology employ the ripest scholarship; Atheism has at last yielded to Theism; history has been given a new theme. It is no longer a mere narrative, but a science investigating the claims of Christianity and its power in shaping epochs. Language study—what is its testimony? The Reformation depended on it. The German Luther found the true Christianity in a Greek Testament. The knowledge of a dead world was hidden in dead languages until Christianity revived their study. Infidelity cheered loudly before the Rosetta and Moabite stones were found,

—only stones, but they held the keys that unlocked milleniums of history. The child to-day can read the deeds of kings of four thousand years ago.

Again the power of Christianity is shown in its ability to develop a middle class in all protestant countries, and to a less degree in Catholic countries. Just as soon as the Bible was put into the hands of the middle class, civilization was on with a bound; strong and safe governments arose; the 'divine right of kings' fared as badly as the man that went down to Jericho. Colleges and schools were opened, but infidelity never founded a college. A long list of illustrious men have come from these institutions, reared in humble homes and filled with enthusiasm for the power of Christianity which developed them.

There are no Luthers, Wesleys or Spurgeons among the followers of the false prophet. Not royalty, not aristocracy, built the "White City." The brain that conceived those magnificent structures came from an humble home. Ten milleniums under Mohammedan rule could not make out of Asia, what Christianity has made out of America in forty decades.

In short wherever this religion has spread, it has quickened the mind of the people, obscure schools have grown into universities, and private schools have given place to public education. Brilliant Athens was the college for Rome. Cato entered the preparatory department at eighty and Cicero was a Senior. Horace sang Greek songs to Augustus and became great. A liberal education was the Hellenic genius itself, but Athens never maintained a public institution of learning. Wherever Christianity has claimed a country for her own, she has planted public institutions.

It seems clear then that this religion which had a carpenter for its author,

fishermen, tax-gathers, and tent-makers for its heralds, must have a superlative educational power in it, for it has not hesitated to take hold of the life of lands foreign in every respect to its customs and doctrines. It fought its way from Nazareth to Rome; it conquered first the Centurion, then Cæsar himself. When the Huns, Goths, Vandals—barbarians of the North overran Europe and overturned every reform; when learning was driven into cloisters and caves and civilization turned backward, Christianity went out to battle for truth and liberty. Twice did one man with the Bible turn the savages from the gates of Rome. It checked, turned, then conquered the wild hordes. The sword it took away but left them the school and the Bible. From the fragments of savage Europe Christianity has constructed England, France, and Germany. Already it has laid its hand on the farthest ends of the earth, and they are responding to its touch. The islands of the sea have spires and colleges, where stood the cannibal's hut,—these affirm a superlative educational force and life in Christianity.

NORMAL DEPARTMENT

With the opening of a new term of school since New Year, the work of the school in this department is reorganized.

The senior class continues Psychology, Physics, Latin, German, and English History. The work in Psychology consists in a study of the emotions and the will-powers. The elements of Latin having been completed, Cæsar is now taken up. In Physics, this term will be mainly devoted to the study of light, electricity, and magnetism. German and Greek have been made electives in the normal English course. Some discontinued the elective at the close of the last term

while others will continue it during the present term.

Two new studies will be taken up by the seniors. These are Astronomy and Science of Teaching. Prof. Saylor will direct their researches among the planets, sun, moon, stars, and nebulae while Prof. J. H. Brumbaugh will unfold the principles that underlie teaching which of sciences is considered the highest, of arts the finest, and of professions the noblest. This class will not be organized until the study of English History is completed.

The program of the juniors is made up regularly of Grammar, Arithmetic, Algebra, Mental Arithmetic, American Literature, and Constitutional History.

The winter term has only twelve weeks, being three weeks shorter than the fall term. Teachers consequently have to pass over the subjects more hurriedly. This will necessitate careful planning upon their part and more concentrated efforts and fewer studies upon the students' part. A division of the school year as follows seems advisable: fall term, fourteen weeks; winter term, thirteen weeks; spring term, thirteen weeks. There was a time when our spring term had fourteen weeks, making twenty-six weeks after New Year. So that a readjustment of the terms as suggested above would still leave Commencement in the rare June days. There would be another point of advantage in favor of the change proposed. Teachers who enter in the spring would not need to miss so much of the spring term as most of the rural schools do not close before April 1st.

Juniata College is beyond the experimental stage of its existence as a school. Steady, gradual growth, in the number of students and in the efficiency of work, careful direction, unselfish sacrifice and devotion have characterized the first score of years of its existence. After attaining

its twenty-first year, it graduated its first class in Arts. Its classical course is receiving proper patronage. So that now Juniata begins to feel that the normal and the classical courses are becoming rivals. This is attracting the attention and consideration of those whose duty it is to shape and guide the future of the institution.

The normal English course heretofore has been aiming to afford thorough, practical instruction and training in the English branches, and upon the merits of the work done in it has the school attained its enviable place in the educational world. It has prepared many young men and women for successful work as teachers, clerks, superintendents of schools, housekeepers. Others it has prepared to enter the ministry, the medical profession, or the profession of law, by giving them a thorough foundation and a lofty aspiration for usefulness.

While trying to accommodate the teacher, the preacher, and the collegiate student, it did a measurably successful work, but it can do so no longer.

The minister of the gospel pursues the courses of the Bible department; the college student gets his preparation from a preparatory course; the business man enters a course especially adapted to his needs. So now may the prospective teacher demand a revision and proper adaptation of the normal English course to his specific needs.

Having carefully examined the courses offered by the state normal schools of Pennsylvania, I am prepared to recommend a few changes for the course. This course has been deficient in its requirements in Latin. The leading normal schools require its study for two years. It should be begun in the junior year and be continued until the elements are mastered at the close of the second term.

Then for the spring term of the junior year, the study of Etymology should be introduced. The pupil is then prepared to take up this very important study which used to be in the course. In the senior year, Cæsar's Gallic Wars should be begun and continued throughout the year.

With the crowded program of the spring term of the junior year, it is a mistake to begin the study of Geometry. As a result of this and the intervening of a twelve weeks' vacation between the fall term, pupils pursue this study to a great disadvantage. By putting Physical Geography and Mental Arithmetic to the spring term of the junior year, and Geometry in the fall and winter terms, and English Classics in the spring term, of the senior year, the work of the juniors would be considerably lightened.

In the senior year, besides the changes recommended above, General History should take up the first half of the year, followed by Science of Teaching in the second half. Instead of Astronomy in the winter term, and Evidences of Christianity in the spring term, the study of German should be placed as there is more demand for it than for the branches thus displaced. This readjustment of the course would require the juniors to be examined in English Grammar. As Grammar is completed in the junior year, it should be one of the junior branches in the final examination. Arithmetic is not fully completed in the junior year; so after Geometry has been studied, the seniors are better prepared for the final examination in Arithmetic.

A glance at the bulletin of the daily program of recitations at the college astonishes one on learning that there are sixty-two classes organized for the present term. These are distributed among the various departments as follows: nor-

mal, thirty-eight: classical, nineteen; Bible, six. Besides these there are many students engaged in the business course, and in the departments of instrumental music, and stenography.

As the leading departments of the college, viz., the normal and the classical, are growing, the fact that each should have a separate faculty headed by a dean or principal, and a separate schedule of daily recitations, impresses one at the opening of each term. The length of the recitation of the normal and preparatory students is forty minutes, while that of the classical students should be fixed at one hour. Separate faculties should hold separate weekly meetings to discuss the interests and needs of their respective departments. A joint meeting of the faculties for questions of a general nature should be held weekly or biweekly. All programs of pupils should be arranged with the advice and consent of the principal of the department in which they pursue studies. Similarly, absences should be excused in the same manner. Matters of discipline should be referred to a committee on discipline. Permanent programs of studies should be made for each term in each course so as to avoid the confusion resulting from conflicts at the opening of each session.

RETURN OF THE MECCAWEES

ADALINE HOHF BEERY

[Written on the occasion of the first reunion of the Sunnyside Reading Circle, New Year's Eve, 1898.]

A golden milestone in the heart of Rome,
The world's proud terminal, were lustrous mark
Wherefrom to measure all the empire's roads.
Lo! hence behold the crumbled capital;
Rome is a dream; her center has been lost.

Not such the forum where we meet to-night.
A few strong covenanters on the ground,
A little Mecca, rather, did we found
One sunny day—red in the calendar—

Whence widening avenues should radiate
By which the sometime pilgrim might return.

Built we no marble, but enduring mind,
Under the shadow of a flowing mount,
A deep, clear spring just in the midst of all.
Here the green chalice of a generous leaf
Passed round and round, and sweeter came each
draught,

Each bubble tintured with a drop of life,
Life, the glad essence of eternal hope.

Full thirteen autumns dropped their ripened
leaves

Upon the brink, and softly hid at last
The well-worn paths that met around the pool.
The wind, lone patron of the precious fount,
Came rustling down, lapping the crystal wave,
Droning a song as off again he sped.

But signs of foot-prints bend the wild-grown
grass,

And like a troop of children loosed from school,
The old fraternal faces come in sight,
Wading with deafening rustle thro' the leaves,
In gay abandon tossing them like flakes
Upon each other, till at last they reach
The old-time haunt; with gesture swift and glad,
On the moss-cushioned brim once more they
kneel,

To taste their constant, loved Pierian.

Quaff deep, dear hearts! and let the sparkling
flow

Bring in the tide of pleasant memories—
The pretty babble of some dainty verse,
The swell sonorous of some leather tome,
The coolish trickle of some critic's thoughts,
The nods, the questions, and the droll asides,
Whereat some merry elbows jostled sly,
The frankness, willingness, and modesty,
The friendship—ah! divinest bond of all!
That gathered in the ever-lengthening leash
And drew us face to face this cheerful night.

Prouder nativity we would not boast;
And as we pass again the sacred cup,
Dipped in the spring, join in the hearty toast:
"Here's to the health of dear old Sunnyside!"

NOTES AND PERSONALS

Welcome—new students and old.

To some extent the delay of this issue is unavoidable. We ask your kind indulgence and promise despatch in the future.

Owing to the postponement of the Bedford county institute, Harry D. Metzger, '96, attended the week's session in Blair county. Harry is one of our loyal workers.

T. S. Moherman, '99 Biblical, spent the holiday vacation at his home in Ashland. Mrs. Moherman and Master Austin accompanied "T. S." on his return, and will remain a few weeks.

Waynesboro life certainly agrees with our genial bachelor friends, Good, Johnson, and Moomaw. "M. T." has gained twenty-one pounds, Carman twenty, and Omar—well, you would scarcely know him.

M. Jennie George, *nee* Bailey, '95, upon the receipt of her Master of English diploma, wrote of the "flood of memories" which came into her mind. Although her name is changed her loyalty is constant. She will be pleased to entertain any of her old friends at her home near the Pennsylvania depot, Cumberland, Maryland.

Although busily engaged in clerical work in a planing mill, Silas S. Blough, '93, found time to preach one hundred sermons last year. Such an influence must needs count for good in a community. Is it not true Juniata energy used in active work?

Gertrude Mertz, whose joyful disposition many hold in memory, is succeeding nicely as nurse in the state hospital at Danville. She will be a student in Juniata this spring.

We regret to note the absence of Albert Klepinger, who completed the business course last term. He intended to return to take preparatory work, but his physician forbade him to do any but very light work. He is at his home in Dayton, Ohio.

W. C. Hanawalt, '92, and I. D. Metzger, '94, were active participants in the Blair county institute. Besides acting as chairman, Will spoke on the topic, "Aspiration Essential to Success." Irvin conducted the music of the week's session and discussed the benefits of a definite course of study for the schools.

P. H. Beery, '99 college, conducted a three-week's revival service in the James Creek congregation lately. Four persons became heirs of their true Master.

Three magazines have been added to the library lately—the *North American Review*, the *Critic*, and *Record of Christian Work*. The last-named journal is loaned by Miss Quinter who furnishes *Success* and a number of other helpful periodicals. Many other magazines are needed. A donation of the *Forum*, the *Educational Review*, the *Atlantic Monthly*, the *Outlook*, or *Scribner's* would be highly appreciated. Who will donate one of them, who another, and another?

J. E. Keeny, '82, principal of the New Iberia, Louisiana, schools was called to Juniata by the serious illness of his father.

S. O. Brumbaugh M. D., '82, went to Havana, Cuba, in December last to commence the practice of medicine, but finding the existing Spanish laws oppressive and practically prohibitive to Americans returned to Huntingdon, to await the American occupation of the island and the change of the oppressive laws, when he expects to return. He says the prospects for Cuba are great, under proper management.

Instead of returning to Juniata after vacation, M. J. Weaver engaged himself as a teacher. He will resume his normal work in the spring and hopes to bring several other students with him.

The kindness and generosity of the good people of Juniata and Mifflin counties, especially the warm hospitality of the Hartman and Wirt families made the holiday vacation a most pleasant season for the Associate Editor.

Professor Haines visited New Jersey friends during vacation. He reports that a number of teachers are looking into the merits of Juniata.

The thesis subjects have been given and the seniors are busy with their topics.

'Tis a delight to welcome into the realm of journalism *The Pilot*, a sixteen-page literary weekly. If the first issue may be taken as a fair sample—and judging by what is promised it may be so considered—the paper merits the strongest support not only of the German Baptist Church, for which it is primarily issued, but also of the general literary public. Such names as Doctor M. G. Brumbaugh, W. I. T. Hoover, Howard Miller, and O. R. Myers, as contributors, give testimony to the merits of *The Pilot*. It is published at one dollar a year by the Brethren's Publishing Company, Mount Morris, Illinois. Write them for a sample.

Elder H. B. Brumbaugh spent a week on business at Mount Morris, recently.

The sacred cantata, entitled "The Great Light," which was rendered by the college choir, December seventeenth, was one of the best musical programs ever given in the chapel. Well may we say with the poet,

"So softly filtered easy time away,

The dripping loss disguised in melody."

"The Resurrection," solo and chorus, was saturated with feeling. For the whole of the cantata, Professor Beery and the choir deserve the heartiest commendations.

Professor Emmert and Mesdames Snavelly and Hoover have been victims of the grip.

The Crescendo Club, organized at the opening of last term, has been studying the master composers, and December thirteenth gave a public entertainment, "An Evening with Schumann," to a fair-sized audience. The papers gave evidence of a thorough knowledge of the great herald of romanticism and were highly appreciated even by the unmusical. The vocal and instrumental selections were most charming. The following is the program as rendered:

Paper	Miss Mabel Snavelly
	The Romantic Period
Piano	Miss Mabel Snavelly
	(a) "Slumber Song"
	(b) "Romance op. 28, No. 2"
Paper	Miss Edith May Schenck
	Life of Shumann
Paper	Miss Edna Belle Royer
	The Works of Schumann
Piano	Mrs. G. W. A. Lyon
	"Nocturne in F"
Paper	Miss Della Dunkle
	Schumann's Influence on Modern Music.
Paper	Master Leon Felix Beery
	Brief Sketch from Schumann's Life
Piano	Miss Edna Belle Royer
	"Whims"
Vocal Solo	Miss Rachel Jackson Miller
	(a) "The Poet's Love"
	(b) "Love Thoughts"
Piano	Miss Elsie Swoope
	(a) "Entrance to the Forest"
	(b) "Novelette No. 7, op. 21"

We are pleased to announce the able paper on "The Romantic Period," by Miss Snavelly for an early issue of the ECHO.

E. D. Nininger, '00 college, spent a part of vacation in Somerset county.

Colds and the grip have impeded the work of a few students since the opening of this term. Possibly, two much vacation.

Anna Reitz, of Somerset county, intended to return to college at the opening of the winter term, but is prevented by ill health. She is loyal and is inducing others to seek the training and Christian culture of Juniata.

In 1885, under the leadership of Professor Greene, who was then a member of the "Normal" faculty, a few informal literary meetings were held in which books, authors, and poems were studied and discussed. September fifteenth of the same year, Professors Greene and I. Harvey Brumbaugh, Professor J. B. Brumbaugh and wife, Professor Beery and wife, and Mary and Grace Quinter organized the "Sunnyside Reading Circle." They met twice a week and continued as an organized body two years. On New Year's Eve of '98, the Circle, with the exception of Grace Quinter Holsopple, met in reunion at the residence of Elder J. B. Brumbaugh. The program consisted of a history by Elder "J. B."; a reading from Henry Van Dyke's "Little Rivers," "A Handful of Heather," by Professor I. Harvey; an original duet, "Reverie," by the composers, Professor Beery and Mrs. "Ella J."; a poem by Mrs. Beery, "Return of the Meccawees" which is given in this issue; extracts, which were committed during the active sessions of the Circle; scripture reading and prayer by Professor Greene. Miss Quinter presented quaint little souvenir booklets which were of her own make and contained extracts from the writings of each member. Refreshments were served, and the Sunnyside Reading Circle felt that the closing hours of '98 were among the most pleasant of the year.

E. W. Hoffman, of Scalp Level, who is engaged in mine surveying, has lately been promoted from chainman to transit carrier.

The maiden effort at issuing a class-book was made by the class of '97. "Leaves of Industry" crowned their labors. The class of '98 desired to have a souvenir of the class-day and commencement exercises of their own work, and "Blossoms of Life" has been issued as a memento of their efforts in the spring-time of life. Their choice of titles is happy and their book praiseworthy. As was announced the book contains also the baccalaureate sermon. The illustrations consist of an engraving of the class motto, a picture of the class, and four cuts of the college buildings. With the exception of some typographical errors, the mechanical execution is neat. The insertion of a few pages of advertisements of Huntingdon's merchants and of alumni might have reduced the cost to a considerable degree; but that's neither here nor there—we have the book and are glad for it.

Professor F. H. Greene, of West Chester State Normal, spent the last day of '98 and the first day of '99 with Juniata friends. On Sunday evening he talked in chapel, in his characteristically impressive manner, on "The Message of Jesus's Mother," John 2:5. In applying the text, three points were emphasized: first, Be ye, Matthew 5:48; second, Do ye, Matthew 5:16; third, Go ye, Matthew 28:19.

Mainly through the efforts of Minnie Will, Juniata is gaining in influence in Lancaster county, especially in Elizabethtown. By the matriculation of Grace Hertzler and C. B. Keller the registered students from the borough number five.

The winter term opened pleasantly with the largest enrollment in the history of the college—one hundred sixty-five. Several students have matriculated since and others are expected.

We regret to note the serious illness of our worthy steward, Mr. Keeny. For over a month his condition has been one of suffering. May the will of the Great Physician be done.

Later.—As the ECHO goes to press we sadly note Mr. Keeny's death, Wednesday morning, the eighteenth instant. An extended obituary notice will be given in the February issue.

The latest addition to the material equipment of Juniata College is the shower-bath room in connection with the gymnasium in the basement of Founders' Hall. What was once the store-room is now provided with a cement floor and is fitted with three shower-baths. Students come and students go, Juniata goes on forever.

An old song preserved in the Harleian manuscripts, in the British Museum, asserts that it is peculiarly lucky when Christmas falls on Sunday. "That wynter shall be good," it says; "the somer shall be faire and drye," and the year that follows Christmas will be a "good tyme all thyngs to don." If there is any virtue in the old superstition, '99 should be a cheerful twelvemonth. Regardless of superstition the ECHO extends to its readers the wish for a cheerful and prosperous year—one of the best in life.

Ora W. Porter, of Bradford, Ohio, has returned to continue his work in the commercial course.

Mrs. Hoover spent the holiday vacation at her home in Dayton, Ohio.

Two handsome volumes of Poe's "Tales" and two volumes of Hamilton Wright Mabie's essays were added to the library during vacation.

C. F. McKee, '89, is on the clerical force of the Granger Stove Company, Royersford, and has a pleasant home.

K. A. Barnhart, a member of the business class of '95, is a member of the firm, A. B. Barnhart & Son, Hagerstown, Md.

Mrs. Martha Englar, accompanied by her daughters Margaret and Susie, came to Juniata at the opening of the present term. Mrs. Englar enjoys Juniata life and will remain until summer.

The student's heart throbs at the mention of that magic word, "HOME." The Christmas tide carried joy to most of the hearts in Juniata—to those who went to the loved family circle; possibly, sadness and longing and home-sickness and tears came to those who could not go. Yet most of those who remained were remembered by messages and presents from loving parents and friends, and vacation was still a joyous time. About fifteen students remained a part or all of the time. Doctor and Mrs. Lyon, Professor Hoover, Professor Reber, and Miss Nellie McVey helped to make the time more lively and pleasant. The members of the faculty and friends dwelling in town made several days and evenings happy times.

The students who heard Doctor Hedley's lecture "What is a Man Worth?" need no further recommendation of his excellent entertaining ability. To those who have never heard Doctor Hedley we commend unreservedly the lecture which will be given in chapel on the tenth of February. His subject is "Wisdom's Jeweled Ring." This is his latest lecture and is considered, by himself and by all who have heard it, to be his very best. The charming rhetoric, the appealing earnestness, the quiet, telling eloquence, the pure moral tone of Doctor Hedley's lectures place him in the vanguard of the world's public speakers. *You cannot afford to miss his inspiring, helpful "Wisdom's Jeweled Ring."*

M. N. Mikesell, '96, is attending Ohio Wesleyan University, Delaware, Ohio.

J. S. Stevenson, '97, is busy in the Frick office, at Waynesboro. Joe is thinking of studying dentistry.

B. F. Ranck, '97, is teaching in Fulton county. He has lately been elected to the ministry.

Vice-President I. Harvey Brumbaugh was warmly welcomed "home" the last day of last term. After chapel exercises he talked a moment on the importance of college work—real classical work in comparison with scientific work. His few words showed that while he is intensely busy in graduate study he is still mindful of the very best in educational intelligence. The few months' absence changed the Professor's physical appearance, too; and yet he makes even a more impressive and dignified appearance with whiskers. He returned to Harvard on the third instant.

Doctor M. G. Brumbaugh preached in chapel, December eighteenth, on "The Slothful Man."

Homer Sieber, a junior normal of '98, is making his record as a teacher in Juniata county. He intends to take special work in college in the spring term and to be a member of the class of 1900.

Charles Helm, of Nova, Ohio, and Ira Weidler, of Ashland, Ohio, will matriculate in Juniata in the fall of '99, the former as a junior classical, the latter in the preparatory department.

C. S. Reber, '95, is teaching his home school near Bernville. He says he is "too anxious to see Juniata again." Con has been studying Latin and Greek since his graduation in the normal course, and he intends to enter the University of Pennsylvania next fall.

Lewis Hostettler, a junior normal of '98, is succeeding well in his teaching near Scalp Level. He intends to return to Juniata in the near future.

In the Bedford county items the *School Gazette* says that "Stonerstown is making marked advancement under the principalship of Wm. I. Book." Certainly, for Will is a live fellow in things educational.

W. S. Price, '84, was lately elected president of the Granger Stove Company at Royersford.

D. B. Showalter, '88, formerly principal of the high school at Bastrop, Louisiana, is now superintendent of the Monroe schools in the same state. He has the honor to be president of the State Teachers' Association which met in New Orleans during the holidays.

Professor Myers lectured at Port Royal on the last evening of '98.

R. A. Nedro, of Westmoreland county, is looking Juniataward for the spring term work.

Cora Mulhollen, Bellwood, intends to resume her work in the normal department in the spring term. She is teaching near her home.

LITERARY SOCIETY NOTES

WAHNEETA

DORA V. FUNK, Correspondent

Another school term has been completed and a new one begun. The Wahneetas are fresh from their vacation ready to begin work with new zeal.

The privilege of first entertaining the new students has been ours. Friday evening, January sixth, the following program was rendered: address of welcome, Harry Sieber; the question, "Resolved, That the United States should

hold the Phillipine Islands," was affirmed by J. M. Blough, and denied by J. H. Swan; instrumental solo, Miss Griss; oration, John Bowman; recitation, "Calls," Miss McVey; Wahneeta Quiver, M. H. Neer; mixed quartet.

At the last business meeting the following persons resigned as active members of our society and were elected honorary members: Mabel Snively, J. L. Hartman, J. B. Emmert, E. D. Nininger, C. O. Beery, G. H. Wirt, J. H. Swan, E. S. Fahrney, M. H. Neer, and H. G. Englar.

Already several new students have signed cards asking to be admitted into our society as active members. We are glad to receive them, and we hope that our society shall increase not only in number, but also in interest and good work. It is our desire that the members of our society will make it their rule to get new members, not by incessant urging, but by rendering such interesting programs that new students will want to join with us.

We all realize that we have not done as good work in society as we should have done. We give too little of our time to its preparation. But in this new year let us keep in mind our motto, "Above us blows the rose that we should pluck," and determine that we shall have whatever advantages come from honest society work.

BIBLE DEPARTMENT

OLD TESTAMENT OUTLINES

ISAIAH, CHAPTERS 6-12

We now direct our attention to the latter half of the first division of the book, viz., chapters 6-12. Chapter 6 treats of Isaiah's call. This was in the year of Uzziah's death, probably about 740 B. C.

The careful reader of this vision must surely be impressed with its symbolism. The language by which it is described is most dignified and chaste. A reverential modesty covers the entire picture. The pronoun "I" is not written, in the author's mind, with a large capital, so often characteristic of experiences of today. It is the I of one humble, and, at the same time, conscious of a profound and deep call from a *holy* God. Verse 3. Holiness comes from a root which means to set apart, make distinct, put at a distance from. When God is described as the Holy One in the Old Testament, it is generally with the purpose of withdrawing him from some presumption of men upon his majesty, or of correcting their unworthy thoughts of him. He is incomparable, 40: 25. He is unapproachable, 1 Samuel 6: 20. He is the utter contrast of men, Hosea 11: 19. He is the exalted and sublime, 47: 15. Holiness thus becomes the fittest expression for the Infinite, Self-existent God. The word holy appeals to the three great factors of man's nature, by which he is religiously exercised, viz., his intellect, sensibility, and will. The three utterances of the term is not theological accuracy, i. e., to convey an idea of the Trinity, but religious emphasis. The one thing needful for religious service is the vision of God. My Christian brother in the office of the sacred ministry, an office as to responsibility and dignity and opportunity for service not to be compared with any other calling in life; especially so when we see the many lines of work untouched and that even go begging in this closing decade of the nineteenth century, because of no one to prosecute them. I say again, my Christian brother in the ministry of Jesus Christ, has your mouth been touched with a live coal taken with the tongs from off the altar?

Here we have the key to the true call for service. The response is not faltering, hesitating, doubting. "Here am I; send me." Verse 8. The terms of the prophetic commission are stated in verses 9-13. Isaiah is to be both a *teacher* and a *preacher*. He is to bring things to pass. His work, although it may have some hidden and unrevealed indication of success, still, to all outward and revealed appearances, is to be a failure. In response to the inquiry, "Lord, how long?" verse 11, we find it is to continue until the desolating wave has swept over the land, men removed, and places forsaken in the land. He is not, however, left without some gleam of hope. A stock, as the margin gives it, a substance is to remain. "So the holy seed is the stock thereof."

Chapters 7: 1-9: 7. This series of prophecies was uttered during the Syro-Ephraimitish war, B. C. 735-730. Pekah, king of Israel, and Rezin, king of Damascus, had concluded an alliance for the purpose of opposing the aggressions of the Assyrians. Pekah and Rezin now wish to invade Judah, for the purpose of forcing her to join the coalition. The allies intended to depose Ahaz who cherished Assyrian proclivities, and to substitute for him a ruler, one son of Tabeel, 7: 6. The alarm in Judah became great. Ahaz casts himself upon Assyria for help. This Isaiah strongly opposes. Isaiah being directed to meet Ahaz assures him that his fears are groundless. These kingdoms he says are doomed to destruction. Their plan to win Judah will not succeed, 7: 4-9. To overcome the distrust of Ahaz, Isaiah announces the birth of a child, which is to be a mysterious pledge of deliverance. Here we meet that most remarkable passage, commonly called "the Immanuel passage," verses 13-16. We cannot here

enter into a full discussion of this passage. Suffice to say that whether by the term "Immanuel" an individual, or generation, or age is meant, by the *name* bestowed upon it, it was to have been a glorious God-inherited age, generation, or individual, and Ahaz has prematurely spoiled everything but the name. For a critical and what I believe to be a correct exposition of the passage, see McCurdy, volume I, appendix, note 12, page 417.

Isaiah now brings the bare truth to the attention of Ahaz. His plan for invoking Assyrian help will issue in unforeseen consequences. Judah will become an arena of conflict between the countries of Assyria and Egypt, and these will become desolated. In chapter 8: 1-4 Isaiah repeats the symbolic vision of the former chapter. Chapter 8: 5-15 are words of consolation addressed to immediate friends. The tide of invasion will follow Israel, and it will pass on and threaten to overflow Judah: all this threatening, however, will soon be brought to naught. The Lord of hosts is with you, says the prophet. He is a rock of offence, and many shall stumble thereon, and fall, and be broken, and be snared, and be taken. 8: 15. Dark times are coming. Men will look this way and that for council. They will consult that which is dead and hope to find life. Then will they wish they had followed the teaching and admonition of Isaiah. Verses 16-22. Nevertheless, Jehovah has a brighter future for his people. The northern and north-eastern districts recently depopulated by Tiglath-pileser, 2 Kings 15: 29, will be the first to experience it. The prophecy closes with an impressive petition of the restored nations, of the security under the reign of the ideal king.

For the remainder of this division see the February ECHO.

AMOS H. HAINES.

NEW TESTAMENT OUTLINES

THE FIRST MIRACLE

JOHN 2: 1-12

The expression "the third day" we interpret as meaning the third day after the one immediately before spoken of, and that is the one on which Christ departed from the banks of the Jordan. Two days' travel would take him and his new attendants to Nazareth; but there was no one there to receive them. The mother of Jesus and his brethren are at Cana, a village lying a few miles farther north. Jesus and his disciples at once follow them to Cana and find that a marriage is being celebrated there, and to the feast connected with it, he and the five disciples are invited; the marriage occurring on the third day after they had left the Jordan.

As to why the mother of Jesus was there and, seemingly, had a general oversight of things, we are not so much concerned. It is highly probable that she was related to the bridal pair.

The connection between this incident and what precedes is significant. In verse 49 of the preceding chapter Jesus is called "Son of God," and in verse 51 "Son of Man," and the manifestation of him in his true character is now to be begun in the circle of his followers. From this time on these five disciples, and those who should be added to him, were to find in the presence of Jesus Heaven opened and the glory of the Only Begotten manifested.

Why Mary presented the lack of wine to Jesus is open to various conjectures, but to our mind she expected that he would help her out of the dilemma. It is true she had not seen any miraculous display of power for this was the beginning of miracles; but in pondering the things she had seen and heard up to this

time, the evidences of his Messiahship were more conclusive to her mind, and she doubtless believed that the hour for his public manifestation to Israel had come. Will he, therefore, by some stroke of his power relieve the present situation? The response of Jesus in verse 4 verifies this view. Note the word "woman," not mother, which shows that the time has come when he would cut himself loose from home and family environments and drift out into the larger sphere of his mission.

The expression, "What have I to do with thee?" is paraphrased by Trench, thus: "Let me alone; what is there common to thee and me? We stand in this matter on altogether different grounds." But in what did this difference consist? Perhaps in this: Many would have him perform right there a deed so wonderful that people would be forced to admit that he was the Son of God, as Nathaniel had declared him to be in the close of chapter one. This was not the purpose of Jesus, as is shown by the saying, "Mine hour is not yet come." That is, the time in which he would manifest himself in a public way had not yet come. He would manifest his glory to his few followers and for their sake alone, but not in the way that Mary had anticipated. His "hour," in the larger sense, had not yet come. We have a parallel saying recorded in John 7: 6. His brethren invited him to go up to Jerusalem and show himself publicly to the world. But in answer to their request he said, "My time is not yet come." If we read farther we find that he did go up to Jerusalem to the feast, but did not reveal himself in accordance with the wishes of his brethren.

Verse 5 shows that Mary was not at all discouraged because of the answer Jesus gave her; in fact, her faith in Him

was seemingly strengthened when she said to the servants, "Whatsoever he saith unto you, do it." What he had just said made her feel, more than ever, that his word should be obeyed. Verse 6 is merely a statement of a general custom among the Jews. Verse 7 shows that the servants were obedient as Mary had directed, for when Jesus told them to fill the water pots they filled them to the brim. This was necessary so as to avoid any suspicion of the water being made wine by any ordinary process. All things are now in readiness for the manifestation of his power, and he immediately directs the servants to draw from the vessels and bear unto the governor of the feast. As to whether the water was turned into wine in the vessels or after it was drawn from them is a matter of no great importance. The fact that it was wine when the ruler of the feast tasted it, and his testimony as to its superior quality was what revealed to the disciples his divine power. That this was the central aim of the miracle is clearly shown in verse 11: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." And what was the result? "His disciples believed on him."

While the main purpose of the miracle was to strengthen the feeble faith of the disciples, yet it has many meanings a few of which we note. First, it taught the relation of Jesus to society. The disciples had been followers of John whose ministry was one of the wilderness, but now they were associated with one whose ministry was not a voice in the wilderness. He was to come in touch with society and the contrast between the two ministries was indicated by his attendance at the wedding. A second lesson is that of kindness and helpfulness. His increasing the store of wine to relieve a

social perplexity shows his sympathy with all needs, the lower as well as the higher. A third lesson is that, on wedding occasions, the presence of Jesus should be sought, and the fact that he and his disciples accepted the invitation shows his approval of the marriage relation.

J. B. BRUMBAUGH.

THE EDUCATIONAL WORLD

The Adelbert is one of the representative organs of a representative Ohio university—the Western Reserve. Its pages show originality. The editorial pages merit praise—especially the editorials on genuine college spirit and on hazing.

The etched portrait of Eugene Field and a five-page sketch commend *The Sibyl*. "Edward Fitzgerald and the Rubaiyat" also enhances the literary value of the December issue.

There were Christmas poems galore in the December college journals.

Football, in all its phases, was treated of in the December *Susquehanna*—a commendable effort.

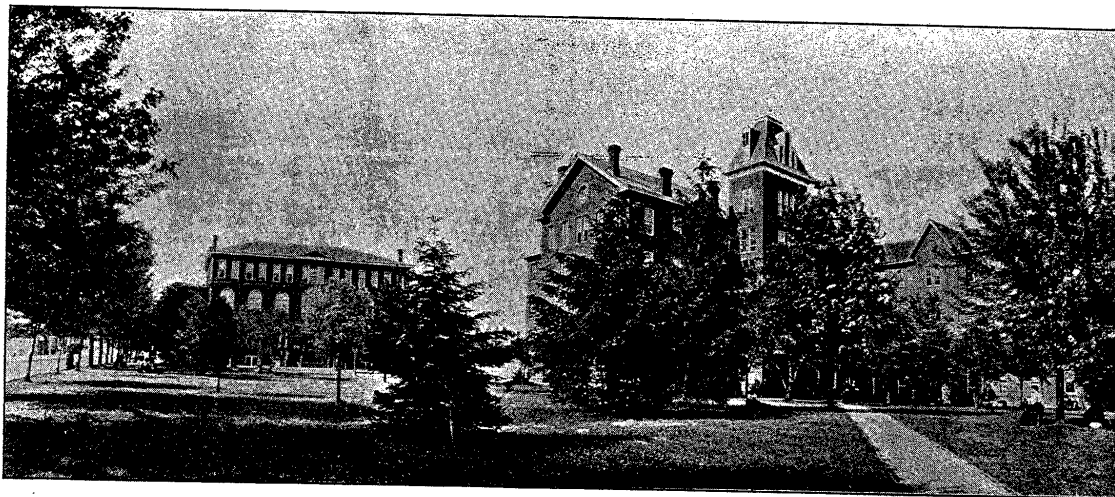
The gifts made by Americans to various educational and charitable institutions during the past year amount to \$45,000,000, which is the maximum figure reached in any one year. The total for the last five years is \$165,000,000.

Each succeeding number of *The Intercollegian* grows in interest and vital worth. Read every line of the January issue, and live more nobly.

The annual meetings of the American Historical and American Economic Associations were held in New Haven, December 27-30. An interesting account of the historical society's meeting is given by Secretary Herbert B. Adams, Ph. D., in the *Independent* for January 5th.

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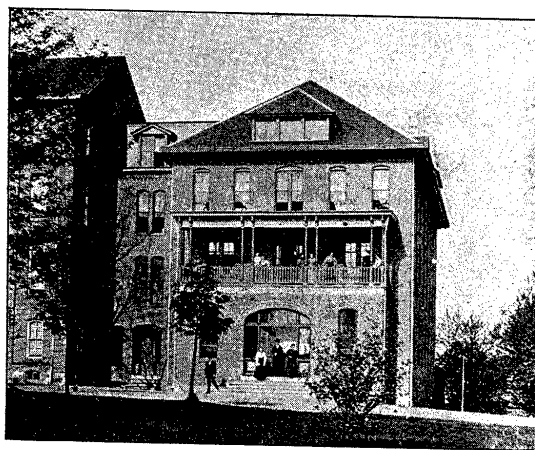
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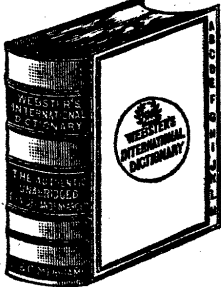
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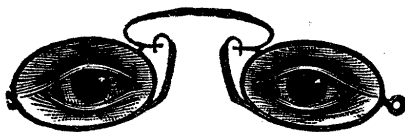
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Juniata Echo

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EDITORIAL

THE JUNIATA ECHO is yours, published for you, and we ask you to help make it valuable to all who have ever been associated with the educational work at Huntingdon; and to all who are interested in the educational work here represented. Short articles, news items, and all information relative to your own work and the work of your associates will be welcomed.

Efforts have been made, repeatedly, to secure the co-operation of the alumni in establishing regular communication, through the ECHO, with the alumni and the college and with one another. Our efforts have not been as successful as we could have desired. Each alumnus should keep in close association with the college that those who are here, and those who are away, may keep in touch with the work and with each other. It is a pleasure for former students to hear of each other, to learn of their success, for we do not expect to have any failures. To record each achievement of any one will prove an incentive to greater effort on the part of others, and the encouragement to those who succeed will also en-

courage the others, all sharing alike in the results of each success. We would like to have a column or more of alumni personals, but they will not be secured unless each one becomes interested and lends the helping hand.

IT is sad to note how recklessly indifferent the average person is to his own safety and comfort, and the safety and comfort of others about him. No one has a right to curtail, in any measure, the happiness of others or interfere with their highest enjoyment in life. It is only the vicious who need to be restrained and they are restrained according to established laws, which are designed to accord the greatest good to the greatest number of persons. He who ignorantly spreads a contagious disease in a community receives the condemnation of all, but he who carelessly expectorates the germs of consumption where they will be an offense to his fellows, and finally imperil their lives by contaminating their bodies with the fatal malady commits a greater offense, but is allowed to pass along unpunished and unreprieved. Persons will allow accumulations of filth about their dwellings that endanger their own lives

and impair the health of those about them without any concern, but they are committing a crime that should not go unpunished. All the efforts of the philanthropic workers for the good of mankind are discounted by this wreckless indifference and criminal neglect. The boards of health are laboring to protect the community against the ravages of disease, and the ignorance and carelessness of the public destroy their work and render it ineffective.

The schools are the proper places to teach the higher law of social life, to instill the principle that we are our brother's keeper, in the sense at least that it is our duty to protect him from harm, danger, or death; and no teacher fills his office, or performs his duty well who does not instill into the minds of his pupils proper philanthropic principles. But our duty does not end there. There are creatures all about us to whom we owe a duty; so kindness and protection to animals and the helpful and harmless insects should receive the teacher's attention, and the duty we owe to them should be made the subject of careful teaching. These things are our servants; they protect us and teach us—"go to the ant thou sluggard"—and they deserve our care, and the protection that our intelligence can give. It is wicked even to destroy a worm wantonly; and what might be said of the beautiful birds that ought to flock about us in their loving offices of protecting our interests, and giving pleasure by their songs and beauty, but are driven away and destroyed to gratify the cruel wickedness of so-called sportsmen, or to gratify the vanity of fashion in the women, who ought to be the leaders in these noble things and protect the birds instead of encouraging their destruction by wearing the plumage to decorate their heads. Verily the field of the teacher is a broad

one and his opportunities almost without limit.

JOHN G. KEENY, the faithful steward of Juniata College, is dead. He was born in York county, this state, February third, 1828, and closed his work, in death, January the eighteenth, 1899. He came to Huntingdon in the year 1880, and from that year to 1886 he was the one important man at the college, always faithful to every interest of the institution. After an absence in the West of four years he returned and again assumed the onerous duties of steward, though they were greatly enlarged by the marvelous growth of the school, during the time of his absence. He continued to fill the position, with all its varied responsibilities, faithfully up to the brief period covered by his last illness.

Of such men, faithful in all their relations, conscientious in all their doings, too much cannot be said in commendation. The lessons their lives teach are safe and should be an inspiration to all who become associated with them. He discharged the duties laid in his way with a fidelity that was above the estimate of any advantage or disadvantage that might accrue to him. This is a hard lesson to learn—to raise ourselves above all thought of self in the performance of a duty or the accomplishment of a work. Bro. Keeny had learned that lesson and the right or wrong was the guide in his acts, whether to do or to forbear. The better things seem hard to learn, and they who do learn them stand out among their fellows as worthy of commendation.

Where he laid down the duty well performed at that point another must take it up, and carry on the work; for no one may complete it, till God wills that it shall stop; but God's work never stops, and when we are associated with him in

the performance of duties by him prescribed we need have no fear of failure. Again we say this work is not only destined to go on, whether individuals stay or go, but it is also destined to grow, and keeps the favor of the great Master who works through his servants for his glory.

We shall all miss Steward Keeny. Those who have gone out from Juniata and return will miss his familiar face and kindly acts; but while we mourn our loss, we may also rejoice in the assured hope of his reward—"well done, good and faithful servant, enter thou into the joys of thy Lord."

ANGEL MINISTRY

[Written by the late Professor Jacob M. Zook about 1878]

"We look along the shining ways
To see the angel faces;
They visit us in darkest days
And in the bleakest places."

No doubt the clouds hung with fearful blackness over the head of faithful Abraham when called upon to slay his darling son; but just at the darkest moment a sweet voice said, "Lay not thy hand upon the lad; do the lad no harm." What a sudden change from darkness into day! "My God hath sent his angel and hath shut the lions' mouths," said Daniel from the bottom of the dark den. It was when Peter was lying in a prison between two soldiers and bound with two chains that he felt the angel's touch and heard the angel's voice. The three men who would not worship the golden image were thrown into the fiery furnace, but were they there alone? "Lo, I see four men walking loose in the midst of the fire, and they have no hurt." One was an angel. "Arise and eat," said the angel to the weary and hungry prophet as he lay under a juniper tree in the wilderness. "O LORD, take away my life," was the bitter

language of his soul; but in his dire extremity he saw the angel's face. A feast was spread for him in the wilderness by the celestial messenger. "Are not all his angels ministering spirits?" It was not when the people shouted "Hosanna, hosanna," that the angel appeared unto Christ, but in the desolate wilderness, in the trying hour of hunger and temptation. And thus it is with the faithful followers of Christ. Angels of mercy do not come in visible forms as of old, but their ministry is no less effectual. In view of the fact that God has ever remembered his people, why should we fear the machinations of men or devils? We may be banished into the wilderness as Elijah was, cast into the den as Daniel was, imprisoned as Peter was, but is not God in all these places and is not His arm more mighty than the arm of flesh? O we of little faith!

Angels not visible? Not in the same sense as of old, but in another form they are. Earth as well as heaven has its angelic beings, or at least angelic influences. Mercy, love, charity, and all the Christian graces have their priests and priestesses. Do we meet them in the world's shining ways—in the paths trodden by the seekers after wealth, honor, power? Are they found where fashion reigns and the sound of revelry and mirth is heard? "Choose not thy friend at a feast."

"The friends who in our sunshine live
When winter comes are flown."

Sorrow and suffering have revealed to many men and women a deeper meaning in life, a higher destiny of the soul. When the body is sick the spirit, too, is apt to feel that it needs a physician. And then, too, is the hour when true friends will be distinguished from the false. The angel faces will appear in the familiar countenances of mother, sister, wife, friend. These are not angels, but they

were made by the same hand and partake of the same spirit; that is, in so far as they are true to their calling and mission. The difference is in degree rather than in kind. Love is eternal and is the same principle whether it fills the sanctuary with praise or the skies with angels' songs, whether it bathes the Savior's feet with tears or guards his empty tomb clad in garments of flame.

We all might see more good in life than we do. It is right to look on the bright side if we can, and even to imagine that there is a bright side if all does seem dark. God's dealing with his church in the past should give us this measure of faith and hope. Abraham went out not knowing where; he could not penetrate the future, but all came out right. God will divide the waters, and we shall cross in safety. Let us, then, not murmur as did the Israelites. Those who are ever complaining are seldom pitied. "My sorrows, my reverses, my trials, my cares"—this is the all-engrossing topic of thought and conversation. Such people cannot see the angel faces. They are too selfish.

CHAPEL TALKS

The most practically helpful chapel talk of the school year was that of our president, Doctor M. G. Brumbaugh, on the morning of January twenty-fourth. He spoke of his necessity of talking almost every time he appeared at a public meeting. "Why? Because I attended and took part in every meeting of the debating societies while I was in college. I talked whether they wanted me to talk or not." The Doctor emphasized the practical side of learning. Practise in your daily life now what your text book gives you. You young people do not realize how much good you are getting out of your college training. You are

here working hard and seem to yourselves to make little progress. But others can see it. You go home and hear on every hand, "You've changed." Be sure this change, this transformation is for the better, for the best. This is pre-eminently the character-making period of your lives. Ideals are formed. Transforming power may change them. Let it always be for a better, a higher ideal. Be faithful in your recitations.

A touching tribute was paid to the late Mr. Keeny for his faithfulness in his work. Promptness was his second nature. Did you ever find a meal late? Faithful, noble, Christian Father Keeny! He had more of the spirit of the man that is bound to win than many of you students. Take the lesson taught by his life. Have promptness, faithfulness, courage, life in your class work.

And, in general, study not only books but also your associates. Study men and associate yourself with the best of them. You study books which contain the best principles. Do the same with men. Are you going to live months, years, a whole lifetime with good men and not get their goodness into your own life? You would not use a false dictionary; no more should you study false men.

"I often think, 'What about ten years from now?' I wish I knew. I am glad I don't." What will you be? Who will be with you? How will you be living? How about your home? Who will be there ten years hence? There are sorrows to face and triumphs to win. Let there be honor in toil, character in industry. Let us be good—just good, helpful, considerate, thoughtful, industrious, manly, womanly. Let us play the game of life like boys play marbles: "No fudgin'!"

On the occasion of the dedication of

the new Reformed Church in this city we enjoyed a visit from the Reverend Doctors Kieffer and Schaeffer and Reverend Creitz, the present pastor. Each gave a very pleasant talk and commented on the growth of the school. These men have all been residents of Huntingdon at different periods of Juniata's history and, consequently, have recognized the rapid growth of our beloved college. Doctor Kieffer made a strong plea for Latin and Greek and mathematics and "everything not stamped with immediate practicality," because of their intrinsic worth as training powers for the mind in the deep questions to be met in the course of life. The talks were aptly illustrated and impressed the students with the value of doing their work with their might.

NORMAL DEPARTMENT

The normal course aims, first and most of all, to give a thorough knowledge and training in the mother tongue. As in Germany, in Luther's time, so in this land and age, the vernacular claims the first and highest consideration in one's intellectual equipment for life.

The theoretical and the practical go hand in hand as the course is begun and so throughout. For the theory of the language, the study of English Grammar is pursued synthetically and analytically for two years. Parallel with it, composition writing is required for eighty minutes each week. This work has been greatly improved within recent years and now a systematic course in English composition is afforded preparatory to the study of rhetoric in the senior year. The work of the lowest grade in composition consists of writing narratives. Combined with it, and so in each grade, instruction in capitalization, punctuation, and letter writing is given. The next grade makes a careful study of writing descriptions.

Beginning with describing the simplest objects, the pupil is taught to observe closely and then to convey his percepts in written form. Then the description of landscapes, places, and persons, character descriptions, and imaginative descriptions afford subjects for weekly productions. The B grade's work combines the narrative and description. In the advanced grade, original essays, debates, orations, reviews, and criticisms are required. A course of collateral reading relating especially to the work of each grade is prescribed.

The formal study of rhetoric is begun in the junior year. Invention or the practical part of literary composition constitutes a full term's work. The master production of the student both so far as originality of thought and rhetorical skill of its expression are concerned is a thesis on some educational subject.

Simultaneously with expression of thought in writing, is cultivated with equal definiteness and system the power to express thought by speech and gesture. The first term in elocution emphasizes the theory of this art and affords excellent training in voice culture and correct, distinct articulation. An additional term is spent in daily work in giving readings, recitals, narratives, and conceptions.

Throughout this course, the pupil has excellent advantages offered to do active work in one literary society and in one debating club. The preparation of the work done in these organizations may not be as careful as it should be since the only criticism that comes to the performer is the general comment of the members. Public literary work should be made a part of practical rhetoric and be in charge of the teacher in elocution. It should consist of debates, orations, essays, impromptu speeches. And besides criticizing the thought and merits of the produc-

tions, especial stress should be given to the delivery of such productions. The crowning work of the elocutionary training of this course is the delivery of an original oration at the annual commencement.

The highest object of the literary society is to train its members to do efficient service in deliberative bodies. Many of the men whose names appear on the records of the houses of congress and state legislatures were the boys who received their training and ambition in the backwoods' literary and debating society of their day.

Here I wish to offer a practical suggestion that should receive the careful consideration of Juniata's students. As the students enrolled in the college department have practically severed their relations with the literary societies of the college, let them organize themselves into a senate, and the two rival literary societies organize themselves into a house of representatives. Each could hold a session each month; besides each of the regular societies could hold one session in the same month. Let the acting president of the college at the opening of each term of school transmit a "message" to these typical political organizations recommending certain questions for their consideration.

There are many advantages to be derived from such organizations. By assigning the names of the present congressmen to the various members of these legislative bodies, they would become acquainted at least with the names of the leading statesmen. An excellent opportunity would be given to study and discuss the living questions and problems that engage the minds of our national legislators, and so correct sentiment would be made and disseminated which would prepare intelligent citizens for the ballot.

It would bring young men and women in touch with the correct method of procedure of deliberative bodies and teach parliamentary rules by being compelled to practice them constantly. I deem such a project feasible and advisable, and hope that the suggestion will receive an impartial and sober consideration.

COLLEGE DEPARTMENT

"Don't ask a man if he has been through college, ask him if the college has been through him." Have you been permeated with the life of the college or have you come from it with your life unchanged? To have lived four years in college ought to mean a new life in the truest sense, after the college days are over.

Merely to pass through college, untouched by its influence, unchanged by its spirit and life is, as every one must recognize, an impossibility. The college must, and will, in some degree, become part of him who enters it.

The problem then, facing every father who contemplates placing his boy without the home circle and within the college circle is this: Where is the college whose life I am willing for my boy to make his own? Realizing that afterward, never again can the boy be what he was; that never can he in all the years to come *unlive* the life he has made his own as he breathed the new atmosphere of his college home, it is a serious question which the father and mother ask when they sit in the quiet of the evening around the hearthstone and wonder, "Which is the best college for my boy?"

MATHEMATICS

JOSEPH E. SAYLOR

Mathematics has ever held a prominent place in a course of study, and, no doubt, ever will be represented.

In favor of mathematical study we offer the following:

1. Mathematics enable us to arrive most satisfactorily at physical truth.
2. The study of mathematics leads to the discovery of mechanical forces.
3. Sure foundation on which to build our knowledge.
4. By dealing with fact and proof, firmness, clearness, and solid principles are given to the mind.
5. Render the mind less liable to be misled.
6. Absolute knowledge forms the starting-points to truth.
7. Mathematics train the mind into steady thought, earnest thought, continuous thought.
8. Mathematics develop in the individual—
 1. Patience,
 2. Perseverance,
 3. Precision,
 4. Accuracy,
 5. Neatness,
 6. Order,
 7. Determination,
 8. Quickness of apprehension,
 9. Foresight,
 10. Judgment.
9. Restrain the tendency to speculative belief.

PREPARATORY COURSE

A course in mathematics preparatory to a collegiate course should cover a period of three years. The student of average ability with a fair knowledge of the common school branches should acquire sufficient knowledge in three years of mathematical work to enter with profit upon a collegiate course in mathematics. Thoroughness of preparation is the most valuable accomplishment of the college student, and will enable him, if he continues faithful, to attain to excellence in all departments of college work.

COLLEGIATE COURSE

In many of the colleges and universities the courses leading to different degrees are somewhat flexible. There are so many courses offered that a student may select from the whole number a sufficient amount of work to give him the required degree by omitting some studies for which he has no taste. While this privilege is beneficial to some students, to others it is not. A man or a woman who goes to college should have a purpose in view, and should strive for this purpose even under unfavorable circumstances. The path through life after leaving college will not always be smooth and pleasant. College training should so discipline the student physically, intellectually, morally, and spiritually that he will be able to mount over all difficulties that meet him in life, and make them stepping-stones to success.

The power and discipline gained in the study of mathematics will be of incalculable value in after life. Hence I plead for required work in mathematics for those students who have no taste for the subject. They cannot afford to loose this discipline even if they do not make mathematicians or use their mathematical knowledge after leaving college.

It seems to me that in a course of study covering four years, the work of the first two years should be required of all persons working for the same degree, and part of the work in the other two years should be required. The remaining work which is required for the degree can be selected with profit from the line of work to be followed after leaving college. Students sometimes ask of what use is a certain branch in the line of work I intend to do? In answer to this question I give the following illustration:

A young man who was about entering upon the study of law asked the exami-

ner this question, "What is the use of the studying of geometry preparatory to the study of law?" The examiner replied, "What is the use of studying anything?"

The classical course of Juniata College requires two full years of mathematics, and offers one full year's elective work.

NOTES AND PERSONALS

Calvin R. Bashore, a junior normal of '98, writes from Bethel, Berks county, that he regrets his necessary absence from Juniata. His health is much better. Although he cannot be in the school work he is a loyal Juniatian and is using his influence for the college.

Nellie Cox is teaching her home school near Warrior's Mark and, of course, is making her work a success. She will be in Juniata for the spring term's work.

R. L. Hoover, Martinsburgh, a student of last spring term, will return to pursue his normal work again this year.

Mrs. Christine Reichard Beachley is living in Hagerstown, Maryland, where her husband is connected with the Hagerstown Lounge Company.

Elizabeth Trout is teaching in the Huntingdon high school and is studying Greek in Juniata in order to keep up in her college work.

Ida Summy, a former student, delights to hear about the college and her friends through the columns of the ECHO. We hope she may return to pursue her work. She is doing well in her school at Kecksburg.

Cora Keim, '99, enjoyed the presence of her mother during the Bible term.

Albert O. Garis, of Philadelphia, is preparing the way for the Biblical course in Juniata.

Students of '94-'95 remember well the indomitable, studious Earl Smith. He spent the school year '95-'96 in Ohio State University. Failing health caused him to relinquish his college work and to seek a climate for recuperation. In December, '96, he went south, and his two years of Southern life have been a varied and profitable experience. View canvassing had been his diversion most of the time, until a short time ago, "the last thing on earth I ever thought I would do—selling tombstones," as he says, engaged the attention of our worthy friend. Two months were passed aboard vessels in the Gulf, about a year in Florida, and the remainder of the time in other southern points. He is now in Union, South Carolina, where he thinks of engaging in teaching. Earl's many friends will be pleased to hear that he has greatly regained his health. He intends to spend the coming summer in the North.

V. R. Snavely, '93, has been spending a month in the south for health and pleasure.

Deedie Coppock, sister to M. Effie Coppock, '94, will complete a high-school course this spring and is looking Juniataward.

N. N. Cupp, '95, was a pleasant and pleased visitor on College Hill recently—his first visit since graduation. He was gratified to note the growth the college has made, especially the development of the collegiate course and the material equipment of the institution. Mr. Cupp intends to teach in a commercial school in Johnstown, and his past two years' traveling as a successful grocery salesman will be an impetus in his training young men for business.

J. S. Showalter, who was a student in Juniata several years ago, is at work in DeKalb, Illinois. He writes of his appreciation of the fact that he was once a student here and is planning to return.

Samuel Gehrett, of Grafton, will return to Juniata after the close of his present term of school.

The Universal Day of Prayer for Colleges, January twenty-sixth, was fittingly observed in Juniata. Professor Swigart spoke at chapel services of "purifying politics, not through the politician, but through the coming influential citizen who is now in college." His line of thought strongly emphasized the watchward of the world's student movement—"The Evangelization of the World in this Generation"—and was an elevating message of the higher life. The nineteenth Psalm, which has been termed "a student's prayer," was read. A voluntary prayer meeting was held in the chapel at twelve-thirty o'clock, and a number of talks were given in an evening service.

Emmert Sperow, '96, is teaching in Mifflin county.

W. S. Price, '82, found his way to his Alma Mater a few days in January. The visits of alumni are always helpful and inspiring to the student body as well as to the teachers. Come one! Come all! Mr. Price informs us that in the Royersford Church the Juniata students have founded an endowment fund to send needy young persons from the community to Juniata. The fund provides tuition, and the donors hope to increase it greatly in time. This is certainly a grand and worthy effort. Let other communities parallel the movement.

The jovial J. Omar Good, '97, enlivened College Hill a few days recently.

Last June, Jennie Dome, '97, and Iva Markley wished to remunerate the college for her kindly hospitalities during their visit, and after deliberation and consultation they decided to start a fund for a bust of Shakspeare to be placed on the coin cabinet in the library. The plan is certainly good and merits the support of every visitor to Juniata. The bust would add greatly to the appearance of the library.

E. J. Egan is teaching at Elk Lick. Although he is busy he often thinks of Juniata and longs to be within her sacred walls.

Dr. G. M. Brumbaugh has been elected a member of the faculty of the Lucy Webb Hayes National Training School and Sibley Memorial Hospital, Washington, D. C., and delivers the course of lectures on Materia Medica and Therapeutics. This is the authorized and National Training School of the Woman's Home Missionary Society of the Methodist Episcopal Church, and graduates become, or may become, licensed Deaconesses, with all the powers and privileges of the order of Deaconess—active Christian work, as visiting or nurse deaconesses, city missionaries, pastoral helpers, or as industrial teachers and kindergarteners. The institution includes Biblical and ecclesiastical education, and such knowledge of medicine or medical science as is necessary to skillful nursing. He becomes also a member of the hospital staff.

Esther Evans Fuller, '97, is pursuing her musical studies and practice under Miss McVey's direction. She makes Juniata more pleasant by her presence each Thursday afternoon.

J. I. L. Isenberg and Jesse L. Hunsberger, '95's, have proved themselves indispensable attachés to the teaching force at Royersford.

Ohio students—present and previous, the worthy project which Professor G. W. Brumbaugh, '87, is urging is entitled to your liberal support. Please note the following and comply with the appeal: Some responses have been received from the former Ohio students of Juniata College to whom circulars were sent by the undersigned, but not all have yet reported. We shall be glad to hear from all who have not responded up to this time, and a report will be made in an early number of the ECHO. Please address, G. W. Brumbaugh, 1226 west first street, Dayton, Ohio.

Erwin S. Briggs is succeeding well in teaching at Granville.

At a recent Philadelphia meeting of the leading educators of the state, Doctor M. G. Brumbaugh was one of five men chosen to write a pedagogical history of Pennsylvania. The work is to consist of five volumes and will be published by the state for the use of teachers.

Through the instrumentality of E. D. Nininger, '00 college, a large number of the students are wearing college pins—good loyalty inspirers.

Bessie Wine returned to her home the first of the month. She will soon engage in kindergarten work in Dayton, Ohio. Her blithe, impartial disposition makes her departure from Juniata a loss to all. The ECHO voices the unanimous wish that she may be successful in her good work.

C. A. Studebaker, '98, visited Bedford and Huntingdon county friends recently. Juniata enjoyed his presence a few days.

In her work in art Iva Ramona Markley says she is often reminded of the many periods spent in Professor Emmert's class room under his able instruction. She is at her home in Lower Providence.

Edward D. Byers, of Hollidaysburg, will return for the spring term's work.

"The arrival of the ECHO is always looked forward to with much pleasure, and its contents eagerly perused. It brings many happy recollections to my mind." Thus writes W. H. Gnagey, Accident, Maryland, and incloses a check for two years' advance subscription.

S. A. Myers, '92, is principal of the Minden, Louisiana, schools and is making his record as a live educational worker. His salary is one thousand dollars a year with a percentage of the tuition. His many friends will be pleased to welcome himself, wife, and baby on their visit north this summer.

Almost every student enjoyed the pleasure of one or more bob-sled rides during sleighing season.

Professor Snavelly's family recently entertained their cousin, Major Frank Holsinger, treasurer of the Missouri State Horticultural Society, and his son, Ensign Gerald L. Holsinger of the Vulcan. The latter is a graduate from the naval academy at Annapolis and served in the China-Japan war. He was transferred from the Maine to the Vulcan but a short time before the explosion. The Holsingers reside on their large fruit farm in Rosedale, a suburb of Kansas City.

Ellis Eyer, '98, spent two days on College Hill recently. He is teaching near Tyronne and is doing successful work.

Professor Ellis is continually called upon to lecture and preach. He has lately filled appointments at Petersburg, Orbisonia, Walnut, McConnellsburg, and at the Bedford county institute.

J. T. Haines, '98, has been devoting his attention to music this winter in his Jersey home.

A RETROSPECT

'Twas in the mathematic room,
 Room D in Students' Hall,
 I sat upon the hindmost bench
 And stared upon the wall.
 I thought upon my own true love,
 She'd smiled on me that day,
 So when a question came to me,
 I flunked my algebra.
 I tried to think the question out,
 x equals y plus z ;
 But that sweet smile upon her face
 Was all that I could see.
 Does x love y as y loves x
 And will she say me nay?
 An unknown quantity, ah, me!
 I flunked my algebra.
 I'm married now, care not for her,
 As once in days of yore;
 Her smile, that bright bewitching smile,
 Can rattle me no more.
 But I often think with wonder
 Of that gloomy winter day,
 When in my green and callow youth
 I flunked my algebra.

ORIENTAL

Nancy Lucretia Bennett, Correspondent

The value of a thorough training in literary work is inestimable. It elevates us for public speaking, for personal conversation, and for all business transactions, and helps prepare us for all kinds of society. This is why students are urged to connect themselves with literary society work. The Oriental Society is always glad to welcome students and friends of education into her midst. This term brought with it a number of new members to encourage and help us in our work. We kindly invite more.

Several of the collegiate students who were active members resigned and were elected honorary members. If our present active members strive as hard to make society work a success as those who are now honorary members did, our society will stand higher in the future than in the past. We have a much better foun-

dation on which to build than they had. We feel to thank them for placing us where we are.

The Society recently contributed the *North American Review* and the *School Journal* to the library. All students should familiarize themselves with these valuable periodicals, especially the *Review*, which is the foremost magazine in America in the popular questions of the day treated by master minds. It should energize debating. The *School Journal* is an invaluable aid in methods and general educational topics and intelligence, and is certainly a medium of inspiration to those teaching or preparing for the noble profession.

We submit to you the program of our last public meeting: music; address of welcome, W. P. Trostle; recitation, "Perdita." Esther Weller; duet, Professor Beery and Mrs. Ella J. Brumbaugh; analogy, "How to Meet Sorrow," Emma Nyce; discussions—"Value of Science," J. C. Mellott, and "Value of Literature," Nancy L. Bennett; recitation, "The Convict's Christmas Eve," C. H. Bogert; vocal solo, "Because I Love You," Mrs. Lyon; Oriental Star, W. D. Himes; chorus. At the close of the literary program the audience was entertained by a shadowed pantomime. The program was well rendered and manifested the interest of those who were on duty. It was instructive as well as entertaining.

Instruction should be the aim of all our society work. Solid topics may be made entertaining by thorough preparation and quick, ready delivery, and are of more value than entertainment simply for the present moment.

OBITUARY

It has been a long summer day. Possibly a storm has broken its serenity at times. Now the day is done. The sun

has apparently run its course, yet it lingers and lingers and sends its broad beams over the landscape. Even after it has sunk below the horizon it lights up the whole western sky with the mellow twilight as if it were reluctant to leave the scene it had enriched and gladdened so long. So passed the mortal part of our lamented steward, John G. Keeny. After lingering weeks on the horizon of life and death the sun of his life set on January the eighteenth.

Appropriate and impressive funeral services were held in the college chapel on the afternoon of the nineteenth before a large audience. Elder J. B. Brumbaugh spoke in behalf of the church. Mr. Keeny had been as faithful and devoted in his church relations as in his business life. "For me to live in Christ, and to die is gain." Professor Swigart represented the college and said that Steward Keeny's life reminded him of the patriarch Abraham—a finished life full of years. His text was Matthew 25:21. Mr. Keeny had served well his country and church, a good citizen and a devoted Christian. His stewardship on earth certainly merited the plaudit, "Well done." Constancy and fidelity in his labor were marks which distinguished his character. As treasurer of the college Professor Swigart came into close touch with the steward. Every Monday morning they met in the office and every cent of the week's expenditures was accounted for. Until nearly his last days Mr. Keeny was quiet, shrewd, accurate, intelligent, and strong-memoried. To be practical the religion of Jesus Christ must effect men's lives, it must enter into business relations. Morality must be the fruit of religion, and this was especially true of our late steward. Death is no respecter of persons. Whether it's in the scorching summer, or in the golden autumn, or during the cold,

pelting snow in dead winter, or in the blossom-bursting spring-time; whether it's when the shadows of twilight glimmer and fade away or in the rosy morning, at the silent, death-like, midnight hour or at the noontime—all must die. I. Bruce Book represented the student body and used the text "Brethren, be followers." Mr. Keeny possessed the talent of business and cultivated it. Sometimes we students thought him too strict, too critical; a life of duty means critical, accurate service. Professor Haines and Elder H. B. Brumbaugh gave a few appreciative closing remarks. The presence of a number of business men and citizens from town manifested the appreciation of the steward as a fellow-citizen.

On Friday morning the students *en masse* accompanied the funeral procession to the station whence the remains were taken to Cumberland county for interment. An aged, loving wife, four children, and a host of friends mourn the loss of the departed steward.

BIBLE DEPARTMENT

The Bible term opened January sixteenth and has continued successfully four weeks. A large number of ministers and others interested in Biblical study have been in attendance. The classes recited daily. The following branches of study were pursued: Beginnings of Christianity, based on the Acts of the Apostles; Exegesis; Bible and Hymn Reading; Homiletics; Life of Christ; Isaiah—literature and history of the prophecy. Doctor M. G. Brumbaugh gave three instructive and inspiring lectures on the early history of the German Baptists, and two interesting and satisfactory lectures on Job. Professor Hoover gave a practical, helpful talk one evening

on "Character Building." He emphasized the especial meaning of the text "Train up a child in the way he should go: and when he is old, he will not depart from it"—the early formative influences. Professor Haines delivered a lecture on "The Biblical Canon." This subject is very imperfectly understood by the ordinary Biblical scholar, and the object in giving it was to stimulate investigation and research. The helpful evening services for two weeks have been conducted by the Reverend Mr. Dove of Virginia. He is an interesting, enthusiastic speaker and by his genial personality wins the hearts of his hearers. Eight persons have consecrated their souls to the Master's ideal.

NEW TESTAMENT OUTLINES

CHRIST AND NICODEMUS

JOHN 3: 1-16

Jesus was at Jerusalem for the first time since he entered on his public ministry, and from John 2: 23 we learn that many believed on him because they saw the miracles which he did. Among these was the Jewish ruler Nicodemus. He, with others of similar rank, was convinced that Jesus was a teacher come from God. Why he came to Jesus by night is uncertain and unimportant. He was interested in Jesus, and Jesus was interested in him as he always is when a soul becomes the least inclined to him. But Nicodemus was not in the right attitude to Christ to see his kingdom. He believed that Jesus was a teacher from God, but was not yet prepared to break away from his position and associates and become an open and avowed follower. Therefore, he must be borne again, or from above, to see the kingdom. That is, he must receive a new life before he can imbibe and understand the principles

of the kingdom of God. The response of Nicodemus indicates a peculiar condition of mind—rather a confused state of mind; in fact, his words were idle—only an answer to Jesus without any thought. The probability is that he understood Jesus better than his words indicated, because the expression, "born again," was not wholly new to him. Proselytes to the Jewish faith were likened to a child just born, and he, doubtless, felt the force of the expression as applied to himself. He confessed that Jesus was a teacher from God; and if so, why not manifest his faith by becoming at once his follower? This, however, Nicodemus was not yet prepared to do. Therefore, a radical change must take place. The honors and emoluments of his position as a ruler of the Synagogue so clouded his vision that he could not see that a relation to Jesus would bring him what would be far greater and better. To see this he must have not only change of relation to Jesus but also a new life.

But a farther teaching is given. Jesus gives Nicodemus to understand that to enter into his kingdom, to become a citizen with him in this new condition of things which he was gradually unfolding, it was necessary that he be born of water and the Spirit. This was a stroke at the core of Nicodemus's trouble. He, with his fellow members of the Sanhedrim, had rejected the counsel of God by refusing the baptism of John, Luke 7:30, and even now although he was convinced that Jesus was a teacher come from God, yet he did not want to come out and confess him by submitting to the rite of baptism. But, said Jesus, unless you are born of water you cannot enter the kingdom. This is the expression of the new life, and unless there is a willingness to give his expression it is *prima facie* evidence of the absence of the new life.

Further, there must be a baptism of the Spirit. The Kingdom is spiritual, and to *be* a member of it a man must *become* spiritual. This baptism of the Spirit John said Jesus would give him if he would come. Further this baptism is known only by its effects. It is, said Jesus, like the wind, it "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." As the wind acts so the Spirit acts—secretly, unaccountably, mightily. Note, there are two births, one of the water the other of the Spirit. One stands at the beginning of the inward life, the other the corresponding point of the outward life.

A slight reproof is given to Nicodemus in verse 10. Why? Because there was much in the Old Testament that ought to have led a learned Israelite to believe in the power of God's spirit to renew the soul.

Jesus now closes his teaching on the subject of the new birth by a grand assurance. "We speak that we do know." "What I have told you is founded on certain knowledge, says Jesus. This was important because the Pharisees, the class to which Nicodemus belongs, were much inclined to doubt his testimony. By the use of the pronoun *we* he most likely has in mind John the Baptist, who had testified of Christ and his baptism of the Spirit. By some the *we* is thought to be rhetorical, but this is hardly correct. John the Baptist whom you rejected and I do know, therefore, *you* should receive my teaching.

Jesus has still something else to tell Nicodemus. He has thus foretold such things as may be known. Experimentally on earth—the new birth and its effects. Now he purposes to tell some heavenly things, such as the great scheme

of redemption and the love of God that prompted it. Verse 14 affirms that, according to the plan of God, he himself must be lifted up on the cross for the salvation of all who will believe on him. Thus in verse 16 he affirms that all this great sacrifice to which he was looking forward in his redemptive work was the result of the great love of his Father. This was a heavenly thing, because such love and sacrifice could only be known and experienced in its fulness by heavenly beings. Note, farther, that in verse 13 he assures Nicodemus that he is prepared to tell these heavenly things because he came down from heaven. Then, too, he asserts that, having come down from heaven, he at the same time is in heaven, thus showing that as God he is omnipresent.

J. B. BRUMBAUGH.

OLD TESTAMENT OUTLINES

ISAIAH, CHAPTERS 6-12—CONTINUED.

The chapters 9:8-10:4 belong to the beginning of the same war, but are addressed to Israel. In four strophes the prophet draws a picture of the approaching doom of the northern kingdom, each closing with the words, "For all this his anger is not turned away, but his hand is stretched out still." First, verses 8-12. The Ephraimites are a proud and inconsiderate people; in their own minds they are superior to danger; all this will terminate by their being surrounded on all sides by their enemies. Here we learn how dangerous is a boastful and haughty spirit. Second, 13-19. Statesmen plan and devise schemes of procedure. We see here the boss in politics. "For they that lead this people cause them to err; and they that are led of them are destroyed." In verse 16 the state is left defenseless. Third, 18-21. In the midst

of this people are rival and contending factions. This undermines Ephraim's strength. Internal strife and scism insidiously undermine both state and church. Here is an intensely practical lesson for the church. Fourth, 10:1-4. The rulers of the nation are corrupt and have demoralized both themselves and the people. As these rulers, so do we influence the things we touch. "Like priest like people" is too apt to be true in both state and church. Leaders in both state and church were utterly unscrupulous. As a result the people were unable to cope with difficulties and misfortunes and will perish helplessly on the battlefield. *One thing prepares for emergencies, viz., an honest, true, and upright life.*

Chapters 10:5-12:6. The prophet in a very striking manner, draws a picture of the pride and ambition of the Assyrians, their sudden ruin, the release of Jerusalem from its peril, and the ensuing rule of the Messianic King. This is one of the most remarkable of Isaiah's prophecies, revealing his great genius and originality of conception. The Assyrian is an instrument in the hands of Providence, but he fails to recognize the truth. Isaiah describes their overwhelming pretensions, 10:5-15, and their sudden collapse, verses 16-19. The fall of the Assyrians will have its searching effect upon Israel; but those who escape, though but a remnant, will have their understanding enlightened, and will look to Jehovah as the only source of rescue, verses 20-23. Judah is to be assured that although Zion is threatened, and victory seems secure, the enemy will be foiled, verses 24-34. Jerusalem will be delivered; there will be a reign of peace under the gracious rule of the ideal Prince of David's line. 11:1-10. Israel's exiles will return from all quarters, the strife between Judah and Ephraim will end,

verse 11-16. The restored nation will express its gratitude by hymns of thanksgiving and praise, chapter 12.

ISAIAH 13-23

These chapters treat of a number of long and short prophecies which are more or less perplexing to the conscientious reader of the Bible. Our study of the first twelve chapters has been, we hope, satisfactorily comprehensive. Here, however, we are lost in a series of prophecies obscure in themselves, and without clear and distinct relation to one another. This series deals with foreign nations, tribes, and cities. We do not find here as many familiar names as we find in other obscure prophecies. The names of some of these tribes are long since extinct, and it is impossible to identify some of the places named. One writer says, "It is a very jungle of prophecy, in which, without much Gospel or geographical light, we have to grope our way, thankful for an occasional gleam of the picturesque—a sandstone in the desert, the forsaken ruins of Babylon haunted by wild beasts, a view of Egypt's canals or Phoenicia's harbors, a glimpse of an Arab raid or of a grave Ethiopian embassy." In order to understand Isaiah, we must glance at this difficult portion of the book. We said, some time ago, that Isaiah was a writer of history. Generally speaking, it might be said of the prophets that they observed closely the movements of history; they saw the Divine purpose in the rise and fall of nations, and the various good and bad fortunes of Israel's near and more distant neighbors often materially affected Israel itself. Just why the prophet included them in this prophetic survey may be difficult to answer fully. We do know, however, that sometimes they were united by sympathy and alliance; at other times they watched each other with jealousy and distrust.

As we study these foreign prophecies, I think we shall be surprised on seeing how very familiar the prophet seems to be with their social conditions, as well as the physical aspect of the country.

Chapter 13:1-14:23. This is a prophecy on Babylon. The Jews are represented as in exile, held down by the Babylonians, but will eventually be released in consequence of the capture of Babylon by the Medes, 13:17. Chapter 13 describes the meeting of the assailing forces, the fear caused by their approach, verses 7, 8; the city shall be ruined and only a few shall survive. "I will make a man more rare than fine gold, even a man than the pure gold of Ophir," verse 12. There follows a picture of the terrible desolation of the city, verses 19-22. Chapter 14:1-5 states why all this is to happen. It is for the purpose that Israel may be released from exile. "For the Lord will have compassion on Jacob, and will yet choose Israel, and set them in their own land." Chapter 14:3-20 the prophet provides Israel with a song of triumph to be sung at the time of her deliverance, setting forth in beautiful imagery the fall of the Babylonian monarch. By some it is called a *satiric* ode or taunt song. Verses 21-23 simply repeat the fact that the city is to come to ruin. As we have said this prophecy evidently came to a people already in captivity. This seems quite different from what we have seen the conditions to be under Isaiah's prophecy. Assyria has fallen, but Babylon has taken her place. We must conclude, therefore, that the date of this section is uncertain. The best scholarship of to-day places it about the year 559 B. C. The best commentary on it is the long prophecy against Babylon contained in Jeremiah 50-51 written on the eve of the exile.

AMOS H. HAINES.

THE EDUCATIONAL WORLD

On February 8th the Reverend James Monroe Taylor, D. D., LL. D., president of Vassar College, was elected president of Brown University by the unanimous vote of the corporation. Doctor Taylor was educated in the University of Rochester. He is a deep historical student and is described as a cultured gentleman of great good sense and administrative ability and possessed of the desirable gift of tact. It is believed that his administration at Brown will be marked by an expansion of the usefulness and influence of Brown, especially of the Women's College from his eminently successful twelve years' leadership at Vassar.

In reference to his resignation President Dwight said in an address to Yale graduates residing in Hartford: "I lay down my office, not because I am old; seventy is not old, but it is the end of the summer term and vacation has come."

Professor Mommsen has celebrated his eighty-first birthday at Berlin, and on that day completed a volume on Roman criminal law, upon which he has been engaged for a long time. Now, as he assures his friends, he is set free to take in hand the missing volume IV. of his scholarly Roman history.

The late Nelson Dingley graduated from Dartmouth with high rank as scholar, debater, and writer.

Mr. Andrew Carnegie's offer to donate \$100,000 for a library building for the Pennsylvania State College, providing the state will appropriate \$10,000 annually for the maintenance of the library and museum to be connected with it, has been accepted.

We are pleased to acknowledge the following exchanges: the *Alumni Register*, the *Amulet*, and the *College Current*.

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EDITORIAL

WITH THE opening of the spring term of 1899 Juniata College will make another important step in her progress. Each successive session has recorded an advance on the corresponding one of the previous year, and the spring term of '99 gives promise of a more marked advance. There are important additions about to be made through the aid assured from friends, by the trustees, that will gladden the heart of every loyal student, or friend of the institution. Good fruit may not be plucked until it is sufficiently ripened, and these things may not all be told until the proper time comes for publicity; but with an athletic field hinted at, grounds extended, building additions and other changes to be made, there can be no question about the advantages to accrue to all who join the growing family on College Hill.

THE MULTIPLYING of colleges tends to cheapen the value of the degrees conferred by them; while the strengthening of those of acknowledged grade and standing, enhances in value, each sanction of merit or diploma issued by their authority.

There are, even now, schools struggling to maintain an existence which had better be abandoned, and the many buildings originally erected for school purposes, now vacant, or occupied for manufacturing or other purposes, attest the fact that too many schools have been started throughout the land.

When a great need presents itself, such as was recognized when the school was opened which led to the establishing of Juniata College, then hearts should be warmed towards the effort to supply the need; zealous workers should become enlisted and revenues should be supplied without lack. All this has been done for Juniata, save that there is room for still a large number of liberal benefactions to enlarge the work and carry out the purpose of the trustees in placing its standard in the very front rank of American colleges. The work is progressing, and every hope is being realized.

THE STARTING of a college is a work of sacrifice. Every step of growth, after it has been established is attended with increased sacrifice. There is not a college in the land, and no school that has risen above the grade of individual

enterprise, in which it does not cost more each year to educate each student than is paid by them to the school. So colleges and universities continue to be the work of great sacrifice.

To start a college for the purpose of entering into competition with another, already established, borders closely on foolishness. Such attempts usually result in disaster, and the failure in discouragement; while the union of the effort required to attempt the opposition with the school already established, would strengthen it and make it more efficient in the work of education. The capital required to purchase a site, erect buildings and equip a school would be a greater impetus to the work of education if combined in enlarging and equipping the successful work often carried on by too great sacrifice and under too great difficulties.

These things are worthy of careful consideration. Colleges are not business enterprises where men, or corporations, accumulate wealth. Competition in business enterprises may stimulate business, and upon smaller profits increase the gross earnings, but it is different in educational institutions or enterprises, where the larger the patronage the less the profit, the greater the deficiency; because it is well known that the largest, and best equipped educational institution in this country, with its enormous wealth of buildings, grounds, and endowments has an annual deficiency of half a million dollars to be raised through the benefactions of its friends. Think of a school with millions of wealth requiring the addition of over a thousand dollars a day beyond its income to meet its expenses, and those who are ardent in their zeal to start opposition or new colleges will find cause to hesitate, and possibly abandon their design.

THE ROMANTIC PERIOD OF MUSIC

MABEL SNAVELY

It would be impossible to discuss the romantic period of music and to investigate the causes which led to it without referring to the sister arts, especially to that of poetry, which so influenced it. In so doing we must return to the Renaissance which affected poetry, architecture, sculpture, and painting alike. Besides the classical revival of the fifteenth century, there is also a renaissance of the romantic. In order that we may proceed intelligently, let us first consider in what a renaissance consists. At this period a reaction took place. Man wished to enjoy the beauties of nature and to begin that union which the ascetic tendencies of the dark ages had severed; or in fewer words, he desired a new birth,—hence the term renaissance,—and we find the classical renewal repeated in romantic natures.

Prior to this age classics controlled the master minds in music as well as in the sister arts. In one sense of classic, we mean anything which has come down from ages sufficiently remote to prove that the interest it awakens in mankind is permanent. In the second sense of the word, classic, or classical as it is more commonly designated, is used to represent music which is written in a particular style and which aims at beauty of form. It is characterized by simplicity and unity of thought. Intellect prevails. And while this is true, passion and the emotional element must of a natural consequence be suppressed.

In the epoch of history which marks the dawn of the romantic, the master minds in both poetry and music began to feel hampered and dissatisfied with the conventionality and restrictions with which the classic style in composition

bound them. Almost unconsciously to themselves they threw off the shackles of form and began to work in unfettered realms. They began to take a broader moral horizon and formed loftier aspirations. The breaking away from the old school of rules and form shows the impossibility of giant minds to dwell only in regions where genius knows no bounds. This step in music was due as much to the natural spirit of progress as to outside influences.

While it was only in the latter part of the eighteenth century and in the nineteenth that the many legends and peculiar phenomena began to coalesce and centre around the new temple of thought, yet the elements and subjects of romanticism have been developing for over a thousand years,—yea, even from vital existence itself. In going from the classic to the romantic, we must separate the real from the unreal. With the first we are familiar. The latter includes dragons, giants, goblins, witches, fairies, fays, spirits, nymphs, and so forth—a world of fantastic beings in which the imaginative and creative mind so loved to revel, now weaving mystic legends of folk-lore, now conjuring up hideous dragons and wierd, unsightly spectres, now lightly musing on the graceful fairies dancing gaily on the mossy sward, and anon the sprightly water nymphs playing their merry pranks upon the silver-crested waves.

It was in this age that the mighty mind of Beethoven swelled up in the world of music, the productions of whom still live as sacred monuments to that world-inspiring genius and will live forevermore. Outwardly Beethoven conformed to the classical school, but his inward spirit was too great to be contained in form. Beethoven was to music what Goethe was to poetry. They each gave, though unintentionally, the solid foundation upon

which the new school found its stimulus and growth.

While Beethoven was a strong impulse for action, it was Schumann who was the chief representative of the period; and it was his spirit which gave inspiration and wielded such a mighty influence. Schumann was the pioneer of the romantic period and the most powerful and efficient leader in the rebellion against the classical form.

Chopin was a strong influence for the new school. The great national suppression of Poland, by which he was so deeply moved, and the numerous disappointments of his life led to the emotional and plaintive strains which characterize his productions.

Mendelssohn, too, was a strong advocate of this school. His profound love of nature is often manifest in his compositions, and in his "Midsummer Night's Dream" he deals with nature in its most romantic aspect.

By the motto chosen by the romanticists, "*car tel est notre plaisir*," meaning, "for such is our pleasure," we readily perceive the intense longing to break away and live in the undefined where fancy might roam unfettered and reality be placed within a world of dreams. A pretty little extract from Novalis shows the extent to which they lived in their own realm of thought: "We dream of journeys through the universe. Is not the universe in us? The mystical road leads but to our innermost soul. We are eternity. The outer world throws but shadows on this realm of light."

The merits of the romantic school have broken down the barrier which seemed to exist for centuries between the "tonal art" and its sisters. The new romantic schools essay to renounce all the beautiful classical form and to search for a "speaking music," and further, attempt to convey positive

ideas in tones and to represent particular persons and localities. Schumann was especially remarkable for inventing certain phrases so characteristic of his friends that the likeness was unmistakable, and he often entertained his friends for hours with this amusing and delightful novelty. Schumann's spirit dwelt in song. To those who can not fancy the beautiful melody of song in his pianoforte productions, he seems dull and unharmonic. The time has not yet come for Schumann to be fully appreciated, but his genius is becoming valued more and more; and when the ear becomes educated to the full appreciation of the sweet melodious sounds, then shall Schumann shine in the musical world as a star brilliant and of unfading lustre.

COLLEGE DEPARTMENT

TWO HEALTHFUL SIGNS

A gratifying change made in the entrance requirements of our leading colleges within recent years is the demand for a more thorough preparation in English.

The day was when the mother tongue was too lightly esteemed in halls of higher learning and where a passing knowledge of classic Latin and Greek covered a multitude of sins in the vernacular. True, it was but natural to suppose that one acquainted with the language of Homer and Virgil should not be so very ignorant of the tongue of Shakespeare and Milton. But one of the most common mistakes in matters educational from the beginning, and a mistake which has by no means disappeared yet, has been, "taking things for granted"; and taking it for granted that the young man educated in Latin was also fairly proficient in English, did not tend to make him so. In fact it had just the opposite tendency.

The fact that a student knew he would be examined in "the classics," and would not be strongly questioned as to his preparation in English, naturally caused him to concentrate his attention upon the requirement to the detriment of the non-essential—at least to college entrance. Nor can we blame the student; it was the fault not of the one endeavoring to meet the requirement, but of the requirement itself. The result of such a condition is easily seen, and the complaint was not uncommon that college graduates were deficient in English training; that they were sometimes guilty of mistakes which high school pupils, or even pupils of the common schools did not make.

We have come to a day, however, in which the inconsistency of such a state of affairs is recognized; and the student desiring to enter college to-day finds himself confronted with a list of questions testing not only his knowledge of grammar and rhetoric, but of the masterpieces of our good old Anglo-Saxon speech. The requirements along this line are in some measure proportionate to those made in other branches of study and somewhat commensurate with the student's supposed standing when he presents himself as a candidate for college entrance.

All this is as it should be. We have modeled our courses of study and college requirements after those of a day when our own language was but in the first stages of its development, when it had no literature, and when, of necessity, the classics were the keys to knowledge. But "they must upward still, and onward who would keep abreast of truth," and to stagnate is to die. Not that there is less in the Latin and the Greek to be admired than there was in Milton's day, but that there is more in the English; and therefore its demand for larger and fuller re-

cognition must be heeded, aside from the fact that it is our own tongue, and the one in which we are destined to live our thought-life.

So we take it as a healthful sign—a sign of progress, as well as of just recognition of a rightful claim—that our colleges have raised the standard for entrance in the matter of English. We believe, too, that it augurs well for the strength of our own work along college lines, that the committee to whom was entrusted the preparation of our Preparatory Course, have placed there three full years of study of the English language in its different phases.

Another hopeful sign of the times in our institutions of learning is the apparently increased interest in religious matters. We do not mean theological discussions and religious polemics, nor necessarily a larger attendance in theological seminaries and an increased number of young men devoting themselves to the ministry; but rather the recognition of the fact that *every* Christian is called to be a minister of the life and teaching of the Man of Galilee. The practical, rather than doctrinal side of Christianity seems to have appealed with especial force to the young people of this generation. It has borne fruit in the dedication of young life to a daily imitation of the Helpful Life and not the least pleasant thought of it all is that much of this devoted Christliness has originated among students, and through organization and personal effort has been perpetuated and extended to others. Succeeding generations will recognize this as an epoch in Christian development remarkable for what is best designated perhaps, as it is now known: The Student Volunteer Movement.

Those who are familiar with the mean-

ing of the expression connect it most readily with the voluntary offering of much of the strongest and best life in college halls, for service in distant mission fields; but this is not all that it means. We understand that already there are more by far ready to go, than can be sent. Not because the harvest is white, and laborers needed, but because, with men ready to go, the vast army of Christian church members fail to contribute their *mite* to send those men who have given their *all* in obedience to the command which places itself upon every Christian heart: "Go."

The spirit of a volunteer, however, is unchanged whether it is his to sleep on tented field and stand in battle front, or idly wait in camp the call he longs to hear. So this consecrated young student life is by no means idle at home though denied its heart's desire. "They also serve who only stand and wait," but theirs it has been to do more than merely wait. All round they have found opportunities for earnest work for the Master and have not let them go by unimproved.

A strong testimony to this undaunted spirit, is found in the "college settlements" in our large cities. The students of Yale, at a cost of eight thousand dollars have recently erected a splendidly equipped building in New Haven, designed as a place where men whose lives are but a weary round of toil can come and receive a mental and moral uplift. It is the outgrowth of a work begun ten years ago, amid much reproach and ridicule, but it is a magnificent tribute to the Christian manhood which projected it and has carried it on.

Two things are especially impressive in this connection and they shall be mentioned but briefly in concluding. One is that this spirit is found in institutions where the general tendency is oftentimes

against such things. The other is that in many cases the strongest men, physically and intellectually, are found the leaders of this religious movement in the colleges. Of course this makes it easier for others with good inclinations but weaker wills to follow in the right instead of in the wrong path.

But, after all, the strongest man in college is the strongest morally; and he may be the weakest on the foot-ball field or in the arena of debate. But, by as much as he is naturally the weakest, and by as much as those who are naturally strong, and therefore naturally the leaders, stand aloof from the moral side of the institutional life, by so much is he the strongest who defies ridicule and stands on the right. The moral hero is the true hero—he is deliberately heroic.

NORMAL DEPARTMENT

According to educational philosophy, a course of study should have an arrangement of studies that accommodates the three growing phases of the mind, viz.: the ingoing or acquisitional, the inside or reflectional, and the outgoing or expresional. Accordingly, these three main lines of instruction are offered: natural sciences or the getting of the facts; mathematics or getting the relation of the facts; language (including literature) or the expression of facts.

An outline of the courses in English offered in the normal course was given in this place in the last ECHO. Now another main subject of the course is outlined by the head of the mathematical department.

MATHEMATICS

JOSEPH E. SAYLOR

The normal course is equivalent to the Elementary Course of our State Normal Schools, and is designed to serve the same

purpose. Its object is to prepare young men and young women to become efficient teachers in our public schools.

The mathematical work of the course includes mental arithmetic, written arithmetic, elementary algebra, plane geometry, and applications of solid geometry.

Mental arithmetic is the foundation of mathematical study. It prepares the mind for all that follows. The problems are of such a nature that the student can readily retain the conditions of the problem, and analyze it in logical order without the aid of written characters. The student of mental arithmetic learns to talk accurately and fluently. The power gained here shows itself in all mathematical investigations afterward. Time is gained in mental arithmetic for the reason that the full period of recitation is used in solving problems, and each student can follow the solution given by the person reciting; and the repetition of principles involved is a valuable aid to the student least inclined to mathematical study.

Written arithmetic deals with problems involving numbers and conditions that the mind cannot readily grasp without the aid of written characters. In it we meet with the various problems of the business world, affording opportunity for different phases of thought, and accuracy in complex computations. Miscellaneous problems covering the whole subject test the mental strength of the student. Too much stress cannot be placed upon the importance of rapidity and accuracy in the fundamental operations.

In algebra the student is introduced to a more extended use of symbols than in arithmetic. Algebra deals more with the investigation of general problems than does arithmetic, and gives the student a new source of power. By means of Algebra general problems, problems involving several unknown quantities, and

complicated problems are more readily solved. In the solving of problems by algebra the equation is the basis of investigation; the law of equals is applied. Two expressions are found that are equal to the same thing, and therefore equal to each other. This gives rise to an equation. Again such conditions are given that two expressions may be shown to be equal, thus producing an equation. Algebraic problems afford the student an opportunity to test his power of reasoning in the formation of the equations, and his skill in applying the laws of equation in obtaining the desired result. Furthermore algebra enables the student to determine whether a problem is possible or impossible.

In geometry the student is introduced to new quantities and to a new line of thought. At first he finds himself in a new world; new terms to be learned, new definitions, new quantities, and new combinations. He makes use of axioms, or self-evident truths. These axioms comprise two classes: those which pertain to quality in general, and those which grow out of the special forms of geometrical quantity. Geometry gives to the student a power not attained before in mathematical investigation. It teaches him exactness, and how to say much in a few words; it also teaches him continuous thought, as the theorems of a book are for the most part arranged like the links of a chain, each theorem depending upon the one preceding. It gives him practice in recognizing in subsequent demonstration a truth learned previously. He not only recognizes this truth, but he sees it in a new relation. In many problems in arithmetic the principles of geometry have been used by the student, and now he learns to demonstrate the principles used before, and his mental horizon is enlarged. He learns also to construct with

mathematical accuracy geometrical figures, and is enabled to solve problems that he could not solve before. He learns to construct expressions that cannot be expressed in figures exactly. For instance the square root of an imperfect square, a square equivalent to a given polygon, etc.

NOTES AND PERSONALS

Washington's birthday was occupied with classwork until two-twenty. In the evening a number of the students attended General Gordon's lecture in the Y. M. C. A. hall, and others went to the gymnastic drill at the Reformatory.

Lloyd Hartman, '94, '99, and Harry Sieber, '99, were called to Thompsontown recently to attend the funeral of their grandfather. Harry was detained at Lloyd's home a week by measles. Elder H. B. Brumbaugh also attended the funeral and assisted in the services.

Professor Ellis recently conducted a ten-days' revival service in the First German Baptist church, Philadelphia.

J. H. Swan, '92, who has been in Juniata this year, will open a summer school at Shade Gap on April tenth. After his school closes he intends to "read medicine" and will enter a medical school in the fall.

Geo. A. Brindle of Chicago, Ohio, who was in school with us several years ago, is still teaching at his home. He is succeeding well in his work and is preparing to go to Columbus soon to take the civil service examination. Mr. Brindle was an earnest student, and the success which is coming to him is merited.

Harry M. Stahl has been engaged in mercantile work in Mount Pleasant several months. He is planning to return to Juniata for the commercial course.

Whether the writer of the following laconic maxims addressed them to college students is unknown to us; that Juniata might profit greatly by observing them is patent: "Drink less, breathe more; eat less, chew more; ride less, walk more; clothe less, bathe more; worry less, work more; waste less, give more; write less, read more; preach less, practice more."

J. M. Miller, '94, Dayton, Ohio, sent in his order a few weeks ago for "a dollar's worth of ECHO." We regret to note the death of his mother recently. The ECHO tenders sympathy to "J. M." and his bereft family.

"The ECHO is more than good and newsy," writes Mary Grace Hileman, of Frankstown; "I never peruse its pages without getting homesick; . . . and I go back to my work more determined than ever to be a true Juniata girl." Miss Hileman has been teaching and her success shows her to be a "true Juniata girl." She is instilling into her pupils the true life—to do the world good. She asked for contributions of good newspapers and magazines to send to people who have no literature at all, and nearly one hundred and fifty papers were sent at one time to the mountain whites of North Carolina. Such teaching emphasizes Hawthorne's idea of the "universal brotherhood of man" and is the embodiment of the Great Teacher. Miss Hileman will be in college in the spring term.

J. H. Brillhart, '98, will be in Juniata again for the spring term's work.

The many friends of Milton M. Bergey, '96, will regret to learn that he has been passing through a severe siege of typhoid fever. All join in the hope that he may soon recover. He has been in the employ of a Philadelphia firm for some time.

D. A. Hanawalt, a junior of '97, had seventy-one pupils enrolled in his school at Barr this winter. An increase in his salary by his board of directors in order to obtain his services, indicates that his efforts are of the kind that men appreciate.

J. L. Bowman, '99 Bible, will preach at Blanco, Armstrong county during Easter season.

Howard Myers, '97, has met with deserved success in his teaching in the schools of Juniata, a suburb of Altoona. He is an ardent friend to the college and speaks in strong terms of the benefit he received during his stay here. It goes without saying that Juniata appreciates his success and the interest he takes in his *alma mater*.

In the February *Child-Study Monthly* several papers and discussions on "The Troublesome Child in School" are of practical interest to teachers.

The college is always glad to welcome within its walls the influential men of Huntingdon. On March fourth Mr. William Reed, one of the leading merchants of the town, gave a short talk to the students. He spoke of the characteristic qualities of the men and women who have been helpful to him in life. He said that the impression that a man's determination makes upon us is something wonderful, and the effect of living good, honest, Christian lives an incalculable influence for the good of a community. So much that we hear and see and read is of no avail in our life-work. In whatever position you are placed get the best and clinch it, make it a part of yourself. Keep along the line of the influences you are now under and you'll come out right in the end. Mr. Reed's words were inspiring and were appreciated by the students and faculty.

Sumner Senseman, West Charlestown, Ohio, has just about completed his preparatory work and is looking forward to college work. It is hoped that Juniata may be his choice.

Chalice Baker, '91, who is pursuing the mechanical engineering course in the University of Pennsylvania, wrote just before the midyear examinations: "If you are not busy and want to be busy come to the university. Examinations here mean more than at Juniata. Lots of the boys go down every time, and it may strike me, too. I hope to come through all right, and if I don't it is not my fault." Mr. Baker has the determination and perseverance that know no failure, and it is evident that he came through all right. His interest in Juniata, by the way, has not lessened with his years of absence. The college has few warmer friends.

Letitia Bechtel is seen around Juniata occasionally. She attended the lecture on the ninth instant.

B. I. Myers, '95, is continuing to stir up educational interests in Mountindale, Cambria county. His superintendent reports him to be doing excellent work. A few days ago without solicitation his board of directors raised his salary ten dollars a month to date from the beginning of the term. There is probably no better indication of successful work than to have a school board take action of this kind. He has recently announced a summer normal to begin May first. We are glad to note these good things and believe that a useful career is before Mr. Myers. He has the dash and enthusiasm that counts for success.

Evarella Rhodes, a former student, visited College Hill with one of her friends, February 19.

Doctor M. G. Brumbaugh says he is about three-fourths done with his history of the church. Over half of the manuscript and sixty illustrations have been sent to the publishers. The Doctor has offered the original manuscript to the college library. When the volume is completed it will stand as a monument to industry and research such as the Brethren church has never had given in its service.

Porter Briggs, '98, made his college friends and himself happy by visiting College Hill the last of February. His genial, energetic disposition makes his teaching a success. Medical study will doubtless hold his attention for the next few years. Success.

J. A. Crowell, '98, is meeting with merited success in the grammar department of the schools at Bradford, Ohio. He says he loves the work better than ever before—undoubtedly the secret of his success; for the one who gets into love and sympathy with his work is almost sure to succeed.

Professor Swigart conducted a series of revival meetings in the Ardenheim church. His efforts for the Master were rewarded by nine accessions to the church.

W. I. Book, '96, was recently elected principal of the Saxony schools for the remainder of the school year. This is certainly a mark of the appreciation of the gentleman as a teacher. Lewis Keim, '94, '01, was elected to finish the term's work in the Stonerstown schools.

Jennie McDonald enjoyed a two week's visit from her mother recently.

W. C. Detrick had intended to be in Juniata for the spring term work, but he has been elected to teach a spring school. He has been chosen to teach the winter school also, and now hopes to return for the spring term of 1900.

Harry C. Beaver, in the Pittsburg union station, writes that he had hoped to be with us in the spring term; but an increase in his salary and work have deferred his coming until the fall term of '99, when he intends to enter for the whole year. He will be granted a year's leave of absence from his work.

Francis Diffenderfer returned to her home in Juniata county the first of the month. She will return at the opening of next term.

Ella Harrold, Columbiana, Ohio, a former student, remits a two-years' subscription to the ECHO and says: "Its coming always brings echoes of pleasant memories, and I do not want to be without it."

Edith Schenck, who returned to her home recently for recuperation, until the opening of next term, kindly remembered her hall teacher and mates by sending a box of elegant "goodies."

"I found my way to Huntingdon easily enough," said Judge William B. Greene, the humorous lecturer from New York; "but I had a hard time in finding what I was inclined to call 'Wah-nee-ta' College." Judge Greene was advertised to lecture in the college, March ninth, on "American Humor and Humorists." But through a mistake of his bureau he came to give a general humorous lecture. And he gave it. A few thought his humor a little dry; but it was pure and original, and the longer one thinks about his jokes the funnier and more lasting they seem. Most of the causes of humor, he said, refer to the misfortunes of mankind. After illustrating this with suitable stories he said that humor depends almost entirely on two principles—the condition of the mind and the point of view. One laughs at a story, another cries. Apt illustrations were given. The aud-

ience itself was the most vivid example of the latter principle. Some were perplexed to see the point of a joke, and even looked solemn; others were fairly convulsed with laughter at the same joke. The college quartet opened the evening's entertainment. The Judge talked about an hour and called for another song—"to liven you up." When the quartet rendered "There's Only Room for One," an impromptu comic song in honor of the Judge, he was completely initiated and said there was room for another song. Then he entered into his dialect stories with life. Mrs. Lyon favored the audience with a good solo, Mr. Green recited two poems from Riley, and the quartet closed the exercises. Judge Green undoubtedly will remember "Wahneeta" College.

Anna M. Keller, Lull, is looking anxiously forward to the time when she can return to Juniata. She is teaching and urging the claims of the school of her choice—Juniata.

It will not do to be without the ECHO. It comes to me with as much interest as any of my periodicals, possibly even of more interest than the others. Long live Juniata College! I would be glad to see some of the boys.—*J. I. L. Eisenberg*, '95.

George Wirt, '98, '02, and Joseph Gearhart spent two days at their McVeytown homes in February.

If any one wonders whether our worthy president, Doctor M. G. Brumbaugh, is busy, let such an one note the invitations to the Doctor to give addresses and let that one meditate the possibility of one man's energy to meet the requirements. The appointments are as follows: (1) the Netherlands' Society of Philadelphia at its annual meeting; (2) the Philadelphia Sabbath School Association in Y. M. C.

A. hall; (3) Civic Club, on the National University; (4) three lectures to the Philadelphia Kindergarten Association on (a) the Nature, (b) the Form, and (c) the Limits of Education; (5) five lectures to the Alumnæ Association of the Philadelphia normal school; (6) two lectures to the National School of Oratory; (7) dedicatory exercises, Free library, Erie city; (8) Pennsylvania School Director's Association, Harrisburg; (9) Educational Club of Philadelphia on the Mission of the Elementary School; (10) Indiana State Teachers' Association, Fort Wayne; (11) city institute, Scranton; (12) city institute, Chester; (13) Delaware State Sabbath School Association, Smyrna; (14) Pennsylvania Historical Society, John Bartram two-hundredth-year anniversary; (15) Citizens' Educational Council, Trenton, N. J.; and (16) Brethren's Annual Meeting, Roanoke, Va., on the History of the Church. To these add at least a score of minor invitations and one will see the calls for the much-wanted Doctor Brumbaugh. The numbers 1, 2, 5, 8, 9, 10, 14, and 16 of the above are honors of no mean merit. The Doctor commands places with the best men in the educational world. At number 10 he alternates with Doctor G. Stanley Hall, of international reputation.

OHIO DONATIONS TO THE SCIENCE DEPARTMENT.

The following contributions have been made by former and present Ohio students of Juniata College to be used in building up the science department of the college, as the trustees and faculty may direct:

Ella Rosenberger, Townwood, Ohio,	\$ 2.00
Clara Mohler, Covington, "	1.00
Lena Mohler, " "	1.00
Alva A. Bock, Dayton, "	1.00
Mrs. Anna R. Teeter, Dayton, "	1.00
G. W. Brumbaugh, Dayton, "	10.00

N. J. Brumbaugh, St. Louis, Mo.,	5.00
Mrs. Viola W. Myers, Huntington, Pa.,	1.00
O. Perry Hoover, " "	1.00
William Beery, " "	1.00
Elizabeth Rosenberger, Townwood, Ohio,	1.00
Ella Harold, Columbiana, " "	1.00

There are no doubt other persons who wish to add their names by contributions to this fund. Any Ohio students who may desire to increase the list will receive due credit by addressing the undersigned with remittance. I hope to hear from others. Respectfully submitted,

G. W. BRUMBAUGH,
1226 West First Street, Dayton, Ohio.

LITERARY SOCIETY NOTES

ORIENTAL

Nancy Lucretia Bennett, Correspondent

Time is swiftly carrying us into the evening of the winter term and the dawn of a new one will soon open upon us. As one looks back over the term he sees where many improvements could have been made, yet he feels encouraged with the work which has been done.

The number of Orientals has continued to increase throughout the term. The new members deserve praise for the manner in which they have performed their work. Nearly all of the work in the private meetings is done by new members or members who have had but little training in literary work. The drill in these meetings enables one to do well the work of the public meetings. The work may seem of no account and yet hard at first; but it is the constant effort to accomplish this apparently unimportant drill that strengthens one for higher work.

Next term we expect to have with us a number of Orientals who have been teaching the past year. We feel sure, that, with their former work here and the experience they have had since leaving here, their help will be beneficial to

us. Welcome back. Bring new members along. Let us not forget to open our doors for new students.

If we have not done what we could this term, let us do better next. Let all strive earnestly to make the term's work pleasant and profitable. As the buds, flowers, and fruits develop so let our moral, mental, and physical powers develop into greater maturity until the summertime.

WAHNEETA

DORA V. FUNK, Correspondent

We all know that the object of society work is to gain culture. And the student who enters into this work with a zest will not be dissatisfied in the results. Not only will he derive culture, but the effects will be felt in his studies as he pushes onward and upward with a zeal, at least, partly gained in the society work.

Since the withdrawal of the classical students, those who now constitute Wahneeta are being thrown on their own resources and are developing ideas and plans which will be a benefit to themselves and we hope, will be helpful to the society.

Fourteen new books have been added to the society library. Mr. Carman C. Johnson, of Waynesboro, has donated "The Students' Missionary Appeal," a book constituting the addresses given at the International Convention of the Student Volunteer Movement for Foreign Missions, held at Cleveland, Ohio, February, 1898. The following books were purchased out of the society's library fund: James Whitcomb Riley's complete works, nine volumes; Mrs. Whitney's "Sights and Insights," two volumes; Will Carleton's "Farm Festivals"; and Edward Eggleston's "The Hoosier School Boy."

BIBLE DEPARTMENT

It is becoming more and more commonly recognized that the best commentary on the scriptures is a reading knowledge of the Hebrew and Greek languages. It is especially desirable, at the present stage of Bible study, to know at least sufficient of these languages so as to be able to use, intelligently, critical commentaries. Classes in these subjects, two of each, are reciting regularly in the Bible department of the college. Classes are also in progress in Life of Christ, Homiletics, New Testament Exegesis, Biblical Literature, and History of Christian Doctrine. The study of the literature of the Bible is proving to be very helpful and valuable, judging from the remarks of appreciation by various members of the class. Some say they have for a long time desired a course of similar study but have not been, heretofore, able to get it. The subject is presented as now taught in the best and leading schools and colleges. Recent text-books are used and the student is cited to, and encouraged to read, the best literature on the subject by the very best scholars.

The method of approach is of course modern and intensely practical. The one question kept constantly in mind is, What does the Bible say? It is not what we may think the Bible to be, not what we think it ought to be, but what it, the Bible, really is and teaches. Final appeal on all questions is made to the inspired word of God.

The thoughtful student soon learns to know that it is best for him to suspend judgment on many subjects until he has made a careful study of the same. A few of the many subjects about which little should be said until a careful study has been made are, inspiration, revelation, the Trinity, the doctrine of the person of

of Christ, and the canon of scripture.

Final examinations on the Gospel of Luke in Greek text and on History of Reformation were held a few days ago. Romans will next be read, basing exegesis on the International Critical Commentary by Prof. Sanday. The class in the History of the Reformation will spend the remainder of the year on the History of Christian Doctrine.

OLD TESTAMENT OUTLINES

ISAIAH 14: 24 — 21

Chapter 14: 24-27. This short prophecy declares it to be the purpose of Jehovah to overthrow Assyria. Its probable date is 701 B. C. It has no connection with what precedes. Verses 28-32 contain the oracle for Philistia. She is warned not to rejoice because one king, possibly Sargon, has died, for a worse one will rise. "*Out of the serpent's root shall come a basilisk.*" This basilisk was probably Sennacherib. Some hold that it refers to the previous change on the Assyrian throne—the death of Shalmanezzer and the accession of Sargon. That Sennacherib severely punished the Philistines appears from his own descriptions.

Chapters 15-16. Oracle for Moab. In this long prophecy Isaiah sees a terrible disaster about to fall on Moab. There seems to be some reason to believe that this was an oracle earlier than the period of Isaiah, but adopted and ratified by Isaiah 16: 13, 14, "This is the word which Jehovah spake concerning Moab long ago." The date therefore of the original publication, as well as its reissue, is uncertain. He bids the fugitives seek protection and safety in the house of David, verses 1-5. The pride and haughty independence of the Moabites prevent their accepting the prophet's advice. As a consequence the judgment must come

and the prophet's message be fulfilled. "*We have heard of the pride of Moab, that he is very proud,*" verse 6, Jer. 48: 29, 42; Zeph. 2: 10, which pride shall not only keep this country in ruin, but prevent the Moabites prevailing in prayer at their own sanctuary.

Chapter 17: 1-11. Oracle for Damascus. The prophet declares that the fall of Damascus will be followed by that of Ephraim, verses 1-5. A remnant will escape. They will be spiritually transformed and will recognize Jehovah as the source of their strength. This is made striking by the figure of the olive tree, verses 6-8. The cause of Ephraim's ruin is said to be forgetfulness of Jehovah and the importation of foreign cults, verses 9-16. This prophecy was written probably before the Syro-Ephraimitish war had commenced. Verses 12-14. Untitled. This is usually understood of Sennacherib's rush upon Jerusalem. We seem to hear the ocean-like roar of the advancing Assyrian hosts and their sudden dispersion.

Chapter 18. On Ethiopia, Hebrew Cush. An address to Ethiopia by her king when he hears of the approach of the Assyrians, verses 1, 2. The prophet tells Ethiopia, cast into excitement, how Jehovah is resting until Assyria is ripe for destruction. When the Ethiopians shall behold his sudden miracle, they shall send their tribute to Jehovah, verse 7. It is somewhat difficult to assign a date to this prophecy. 701 B. C. seems to be the most probable date. Sargon and Sennacherib each made a southward march when an Ethiopian ruled Egypt.

Chapter 19. On Egypt. This is one of the most remarkable of Isaiah's prophecies. It is remarkable on account of the many allusions to people and country; also on account of its missionary and universal spirit. Verses 1-15 describe a judgment as ready to fall on the land of

the Pharaohs, and verses 16-25 the religious results of that judgment to Egypt. Assyria and Egypt are to be incorporated equal with Israel itself in the kingdom of God.

Chapter 20. On Ashdod and Egypt. This chapter tells how Isaiah walked naked and barefoot in the streets of Jerusalem for a sign against Egypt and the help Judah hoped to get from her in the years 711-709 when the Assyrian commander-in-chief came south to subdue Ashdod. Chapter 21: 1-10. "The burden of the wilderness of the sea." There is here an announcement of the fall of Babylon. The fall is much lamented. Probable date 709. Verses 11-12. Dumah is the Hebrew word for stillness, hence figuratively the grave, the land of silence, Psalms 94: 17. This probably refers to Edom, and the silence referred to is a silence of rapid decay. The answer to the question, "What of the night?" seems not satisfactory. He may, however, give them an answer later on, if they will come back. Verses 13-17. "The burden upon Arabia." Here we meet traveling merchants, the Dedanites. The time of day is evening. This is a picture of the grievousness of war, which now seemed to be throughout the world and was even penetrating into those distant desert places. The worst, however, has not come. Within a year the glory of Kedar shall fall; "for the Lord, the God of Israel, hath spoken it."

AMOS H. HAINES.

NEW TESTAMENT OUTLINES

THE CONTEMPORANEOUS BAPTISM

JOHN 3: 22-30

The things referred to in verse 22 have reference to the events recorded in the previous two chapters. How long Jesus may have tarried in Jerusalem after these

events is uncertain, but it could not have been very long. From the city he retired to the country which formed the province of Judea. There he taught and his disciples baptized. That the baptizing was done by the disciples is clearly shown in chapter 4: 2; but this does not conflict with the statement (verse 22) that he baptized, because it was done by his authority, which is the same as if he had done it himself. His disciples, doubtless, were those who commenced to follow him, the record of whom is given in the latter part of chapter 1. Their knowledge of him at this time was very elementary, yet he put them to work. This shows two things: first, Jesus can make use of men and women in his great work, although their knowledge of him is limited; second, the validity of the rite of baptism may not depend upon the knowledge or even the spirituality of the administrator. Further, we see in this baptism a testimony, on the part of Christ, to the baptism of John. He had submitted to it himself; and now, coming into the territory where John and his disciples were at work he bore testimony to it by authorizing his own disciples to perform the same right. This is the only occasion in this early part of his ministry that the rite was administered by his authority, and there was, doubtless, a special cause for it at this time. In Luke 7: 30 the statement is made that "the Pharisees and lawyers rejected the counsel of God against themselves being not baptized of him"—John. Jesus was now in the midst of these Pharisees and lawyers who had rejected John's baptism, and it was especially appropriate that he should give his sanction to it by authorizing his disciples to administer the same baptism. At this same time John was baptizing in Ænon, near Salem, verse 23. It is not necessary to suppose that John and the disciples of Jesus baptized at, or

even very close to, the same place. Jesus was within the boundaries of the land of Judah while Salem is supposed to be on or near the border of Samaria and Galilee. This site has never been fully identified, but according to Edersheim it has this in its favor: that it locates the scene of John's last public work close to the seat of Herod Antipas into whose power the Baptist was soon to be delivered. Why John selected this location is plainly stated: "Because there was much water there." That "much water" was needed for baptismal purposes is plain from the language used; the "much water" was not for the camels and donkeys which they had with them, as some commentators seem to think. As John baptized his converts and Jesus in the Jordan, so here again he resorts to a place of "much water" to administer the rite. This does not prove conclusively that it was performed by immersion, but as "much water" is not needed to baptize by sprinkling or pouring the inference is very strong in favor of immersion. Verse 24 is only an incidental remark made possible because the other evangelists had given no account of the contemporaneous ministry of Jesus and John. The question in verse 25, arose in consequence of the administration of baptism of Jesus and John at the same time. It originated with John's disciples. When a Jew reported that great numbers were receiving baptism from the Lord, the question arose, Has Jesus a right to administer this baptism as well as John? And if so, did it have the same meaning? Was it also a symbol of purification? This discussion lets us into the meaning of John's baptism—a symbol of purification.

To settle the question John's disciples resort to him, and in this they acted wisely, verse 26. He was a man of unbiased judgment and would give them wise

counsel. Two motives doubtless influenced them in their coming. First, they had a bit of jealousy for the honor of their master. The influence of Christ was growing and they feared it might weaken the influence of their master. Second, along with this feeling there was mingled the desire to know more fully their own relation and that of their master to Jesus. In this they were not left in doubt. Jesus had testified to John by authorizing his disciples to administer his baptism, and now John proceeds to give his last testimony to Jesus. How true the words of Jesus, "Among them that are born of women there hath not risen a greater than John the Baptist!" Who among men to-day can endure the thought of being superseded by another? This thought did not affect John. In answer to his disciples he attributed his position, honor, and success to God and at once tells them his true relation to Christ. And now as his work is done, and his influence is wavering, he is not sad. On the contrary, he rejoiced greatly because of the Master's growing influence, and his joy is made full. Lesson: When we see the purposes of God are being fulfilled in raising up men to take our places in life and in the church, let us not become sad and even jealous, but let us rejoice greatly; and finally, when our work is done may our joy be full in that the work of the Lord is carried on by others.

J. B. BRUMBAUGH.

THE EDUCATIONAL WORLD

President Thwing, of Western Reserve University, is undoubtedly the most able writer in America on matters collegiate. "Sunday Work in Colleges" in *The Independent*, February 16, and an article on the taxation of college property, in the February *Educational Review*, are his latest contributions.

It is said that in Germany one man in 223 goes to college; in Scotland, one in 520; in the United States, one in 2000; and in England, one in 5000.

A young Egyptologist recently deciphered a dust-covered Egyptian papyrus in the Royal library at Brussels. The fragment proves to be a portion of the "Book of the Dead" and is considered very valuable.

The plan to have continuous session and to grant degrees without ceremony when a certain amount of work has been done is gaining favor in the United States. The University of West Virginia will adopt the plan after the coming commencement.

A series of articles about "Zwingli on the Christian Education of Youth" has been running in the *Bulletin*. The articles will be published in book form.

The Rev. Henry van Dyke, D. D., pastor of the Brick presbyterian church, New York city, has declined the offer of the professorship of literature in Johns Hopkins.

The loyal-spirited alumnae of Vassar have ingratiated themselves and their *alma mater* with the Rev. Dr. Taylor, and he has declined the presidency of Brown.

"Intercollegiate Debating," "The College Young Woman after Graduation," and a number of other literary articles make the March magazine issue of *The Earlhamite* a valuable number.

Published expressions of contempt for a collegiate education on the part of those who have not enjoyed its benefits are happily becoming less frequent, and now it is the rule, rather than the exception, that the most important positions everywhere, not only in the professions,

but in commercial life, are held by college-bred men.—*Exchange*.

The world-wide interest evoked by Rudyard Kipling's critical illness is significant of Mr. Kipling's impression on this generation and of the place which the man of letters holds in the modern world.

I verily believe that in the future welfare of this country much depends on the college graduate. He has received a liberal moral training and much that goes toward making up the well-balanced citizen.—*Mayor Harrison, Chicago*.

The sermon to Yale students by the Rev. Dr. John Watson (Ian Maclaren) was printed in *The Independent* for February 23.

Out of the 451 colleges in the United States, 41 are closed to women. However there are 143 schools of high learning open to women only, which have 30,000 students. Thus 143 institutions are closed to men and 41 to women.

It is significant that we call the college not *almus pater* but *alma mater*. She gives to us intellectual life and cradles that life in its feebleness. It is almost as rare to find a son complaining of his college as it is to find him complaining of his home. Happy is the man who has two mothers whom he reverences! Old President Quincy of Harvard said that a man got a good deal out of his college if he just rubbed his shoulders against the college buildings. But he certainly does not get much in this way in comparison with what he gets by rubbing his head against the cases in the library. For to the true man of alert intellect, pure heart and strong will the college represents a new birth and a new life. College is simply another name for Opportunity: Opportunity, widest, deepest, highest, richest.—*President Thwing*.

Juniata Echo

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EDITORIAL

OUR HOPES are not always realized, and our much cherished anticipations are often destroyed, to our disappointment. We had so far anticipated a large attendance during spring term that we spoke of it hopefully in our last issue; but the influx of new students has been much greater than anticipated, and the number such as to crowd every part of the immense buildings, and leave a large overflow to be accommodated outside, in private houses. All are now comfortably and conveniently situated, but this circumstance presents another argument for more buildings for the increased, and still increasing patronage of the school.

In some things we may see the ending from the beginning, but here every anticipated hope has been exceeded long before the time marked had been reached. It may be asked why this extraordinary growth? and the answer comes that it has been because good, honest educational work has been done regularly at the college, from the day Professor J. M. Zuck opened his school, with the three students, down on Washington Street,

through each session until the present spring term of 1899.

Notwithstanding efforts have been made to destroy the influence and work of the college, none have been successful. The seed has been well disseminated, and the power firmly intrenched so that the growth may not be retarded by any such influences or opposition. There is but one safe side left upon which to exert an influence, and that is in favor of the work—to encourage it, to work for it, to build it up, to contribute to its need and so advance its interests and its influence.

WITH THE return of spring the hills, ridges and mountains of this vicinity, always objects of attractive admiration, become more beautiful and attractive. The views from College Hill and from the windows of Juniata College, always grand, at this season of the year acquire an added interest. The first green foliage, so attractive when first developed, enveloping the now leafless trees, will make a picture of rare loveliness, while the studding of the hills by the darker green of the pines will add still greater attractions, and make a view of greater beauty.

No more picturesque views can be

found than are shown in the renowned Juniata Valley, and nowhere are they more picturesque than in the vicinity of Huntingdon and which can be seen and enjoyed from the college dormitories and class rooms. At Juniata "every room is a front room," for the views to the south, east, north and west, and to all intermediate points of the compass are equally attractive. What is lost in distance from any one point is more than compensated for by greater nearby attractions, so all can be suited. Juniata's buildings are not so desirably situated as Doctor Scott's home in far away Idaho where "the sun shines into the north door twice in twenty-four hours," nor is the Juniata Valley so sunny as that northwestern country; but the scenery as observed from any part of the buildings is grand and the outlook most pleasing.

The sunsets that are seen from college hill are indescribably grand, rivalling those of California or even Italy; and, should they be portrayed by the artist's skill, would be pronounced, by those unacquainted with the sights, gross exaggerations. The cultivation of a taste for the beautiful, the artistic, and especially the beautiful in nature is an essential part of education. The lessons are everywhere. We turn from the outlines of the majestic mountains, all across the rolling hills to our very feet, and all the way the lessons are illustrated by a hand whose skill may not be equalled by man. The wonder, the mysteries, the grandeur of the opening bud, the expanding leaf, the blossom and its fertilization, the developing and habits of the insect life on the leaves, on the ground, in the pond by the wayside! all, things that may not be explained but which we learn only as we try to unfold a mystery, and failing accept the truth it brings, and love and adore the Creator and worship in his temple.

INFLUENCES OF ERASMUS AND LUTHER ON EDUCATION

Martin Luther stands for the great religious Reformation of the sixteenth century; Erasmus is the highest representative of the literary Renaissance of the same period. The two movements were interdependent, and their leaders were striving for the same end by different means. The relation of the two men to the Reformation has been expressed in the saying that Erasmus laid the egg and Luther hatched it. The Reformation was the blazing out of the new light which the study of the Humanities gave, and without discussing the great moral and intellectual influences of the two movements, it may be possible to see the influence of the two men upon education.

Erasmus, naturally broad in his sympathies, could not but be disgusted with the practices of the Church and its representatives. His attitude to Luther's movement is well known, and how he incurred the opposition of both sides by taking a middle ground. Erasmus believed that reforms could be brought about peaceably by the spread of education. The poet Goethe is the one modern man of letters who agreed with Erasmus, and who thought that Luther retarded rather than promoted the intellectual progress of man. Erasmus did make his appeal through education and to learned men, and in a less corrupt age his methods might have succeeded.

The greatest contributions of Erasmus to the Reformation and to education in general were his Greek text of the New Testament and a Latin version, which he put out as rivals to the Vulgate, the only text held by the Church to be inspired. He said: "My work has been to recall divines from hair-splittings to a knowledge of the New Testament."

So much of modern society and public instruction is based upon a common knowledge of the Bible, and so generally do we take the right of individual belief for granted, that it is difficult for us to realize what Erasmus did. It was the principle of personal study and interpretation, which we have applied not only to the Bible, but to all spheres of literature and science.

Erasmus has told of his own work when saying: "I have aided, so far as I was able, the revived study of languages.

. . . My work has been to restore a buried literature." As a lover of Greek language and literature he gave them to the educated world of his time, rather as pure Greek than for any special doctrines which they might convey. So all other studies became subordinate to the classics—history was to be skirmished over, and in nature he found "an abundant source of metaphors, images, and comparisons." His was the spirit of the *dilettante*, who loved the classics, but whose very refinement kept him from being the strong, practical man which the times demanded. He was a student rather than a teacher, and more of a theorist than an organizer.

Opposite the cultivated scholar stands the rugged priest and reformer. The Reformation was born of education, but during the heated times of the conflict schools were broken up and education was neglected. When more peaceful days arose Luther turned to schools to perpetuate the doctrines which he had proclaimed.

Apart from Luther's educational theories, his general influence on education was very great. If Erasmus revived a literature, Luther made one. His translation of the Bible into German was more than putting it into the hands of the common people; it was giving literary

form to a language. This translation with other books, and hymns, made literature out of vernacular tongues. He did not work with the conscious purpose of Erasmus, but the colossal strength of the man is shown in his use of every opportunity which the Reformation gave him. Had Luther died a martyr in the immediate struggle, the world would have known his courage but not his great organizing and directing power. His iron hand was needed to establish new conditions when the old had been overthrown. Apart from the necessity of training Christian teachers, he emphasized the duty of the State to give public instruction. In self-preservation, said he, the State must care for the children, for parents do not have the ability, time, or means to educate them, and the Church perverts instruction to its own purposes. He was the apostle of popular education. He drew up plans for primary and secondary schools, and sent out from the University of Wittenberg many successful teachers.

Two documents, which are preserved, give his ideas in definite form. They are, a "Sermon on the Duty of Sending Children to School," and a "Letter to the Mayors and Aldermen of the Cities of Germany in Behalf of Christian Schools." Many interesting details might be cited, but we can notice only a few characteristic tendencies. One thinks of Athens and Sparta when he says: "These two exercises please me best, namely, music and gymnastics, of which the first drives away all care from the heart, and the latter produces elasticity of the body and preserves the health." Of music he was especially fond, and to it he ascribed the power of a disciplinarian, making men "more modest and discreet." He esteemed the office of teaching, and next to his own calling as a preacher he

would place the art of instruction. In the teaching of children he prescribed simplicity and repetition—these especially in reference to the subjects taught; and as to manner he said: "If we are to teach children, we must become children." Quite new for the times was Luther's attitude to the world of nature, which he had studied in books, but of which he learned much more through open eyes and a sympathetic heart. He saw an intrinsic worth in natural sciences and complained of Erasmus' indifference, who, he said, looked upon "external objects as cows look upon a new gate." The value of concrete teaching in another line was recognized by Luther when he pointed to history as illustrating abstract principles. He affirmed the principle of uniting examples with words. History furnished such examples and was especially valuable in impressing the lessons that punishment follows the wicked and that the good prosper. Finally, his plans for educating the different classes of people were complete and consistent. The Latin Schools and the Universities were to perpetuate the spirit of the Renaissance by keeping "the Humanities" supreme in the different courses of study. A third class of schools was for the common people, in which they might be fitted for the various callings in life.

The influence of Erasmus and Luther on education seems to be expressed by their translations of the Bible. The translation of Erasmus was into Greek,—the work of a scholar and for scholars. His brilliancy and eloquence won him friends among the learned, but others were not able to understand or sympathize with him. He associated the cultivation of learning with simple Christianity and tried to use sound learning as a weapon against the powers of ignorance and superstition. His purpose

was consistent and he appealed only to those whom he might hope to influence. Erasmus made Luther possible, though neither acknowledged it, in their differences. Luther translated the Bible into German and so preached to the common people that which Erasmus had already proclaimed to the learned of northern Europe. To Luther may be applied the words of the Scriptures: "The common people heard him gladly." His appeal was directed to them and they responded heartily. Erasmus with his Greek Testament shattered the belief in the verbal inspiration of the Vulgate and destroyed the dogmas of the old Church; in that sense his work was negative. Luther in his German Bible gave a new basis for individual beliefs; so his work was constructive. Both men were necessary for the Reformation; both were necessary for any wide-spread acceptance of the New Learning. Modern education reconciles the two reformers and holds their work and influence as noble heritages without which we would not enjoy pure learning and free thought.

BUSINESS COMBINATIONS

G. W. SNAVELY

Every reader of the newspapers knows that during the past few months the tendency in the industrial world has been towards the centralizing of business interests, and many combinations have been consummated this spring. This tendency has awakened a sentiment of anti-combination. While much has been said in regard to the evils arising from combinations in business, their development in place of competition has been accompanied by the discovery that monopoly, if properly managed, is often economically advantageous. Business competition becomes so intense in its effects at times

that it operates against the welfare of all competitors and goes beyond the most exacting requirements of the public good. Stimulated, partly by the necessity that all or nearly all competitors should survive rather than that all should perish, and partly by regard for the large profit which may sometimes be extorted by a monopoly, the effort of producers and traders is toward the pool or some other kind of combination. All combinations are not maintained for the sake of undue profit, although official investigation has proved that to be the case in some instances. To a great extent, the plenty and low prices which prevail for the commodities of ordinary life are due to the combination of industry and capital, and the destruction of business enterprises doing business with a large capital would mean a return to lower wages and higher prices.

However, the extent to which large and wealthy corporations can and do encroach upon the rights of the public needs but an allusion. In our new era of industrialism the people are compelled to look to the state for help. Competition is tending to take a subordinate place, and it can no longer be regarded as the means by which the evils in our producing and distributing systems are to be suppressed. The power of the state government to regulate the rights of corporations and combinations is essential to the well-being of the people.

One proposition advanced by the theorists is to remove the source of the evils by substituting public for private ownership. The state is to own its railroads and telegraphs. The reasoning which justifies the public acquisition of the railroad and telegraph must lead eventually to the acquisition of the coal mines, paper mills, and sugar and petroleum refineries.

But it may not be advisable to go into

social industrialism at all. An attempt on the part of the government to administer the affairs of these business institutions would, in all probability, be a failure just as its success in protecting our rights and liberties has been so signal, for the reason that the business of the government is concerned principally in guarding the rights of her citizens and not in the execution of business enterprises.

The experience of some of the states in regulating corporation and industry on a large scale has been very successful, and the results indicate that for the most effective suppression of the evils arising from the improper management of corporations and monopolies with the least encroachment upon the liberty of the individual, the best means is to be found in the extension and perfection of the system already tried. This system consists in having boards of commissioners appointed by the state for the purpose of studying the requirements and needs of the public and corporations, recommending legislation, and in securing from corporations compliance with legal requirements. With these agencies faithfully carried out at the service of the public, the evils of large combinations will be greatly mitigated.

REINFORCED

ADELINE HOHF BEERY

Never to self is left the one who dares
Battle for right, or hearth and land defend;
Stronger is he with only God as friend,
Than legions else, tho' all applause be theirs.

A LETTER FROM ARABIA

Moses' Wells, Arabian Desert,
March 1, 1899.

Dear Friend:—

Would you ever have thought May Oller could have been guilty of any crime,

could have plotted any cruel deed, could have had any intention other than good towards Africa and Europe? I am sure you answer emphatically, "No." But, sad to relate, here I am, an exile, cast upon the desert, guarded by officers, effectually closed in by Arabian and Egyptian mountains, Red Sea and desert, a narrow stone cell, a *prisoner*. Every port in Africa or Europe refused to have me enter, so an outcast with twenty-six other unfortunates, we are placed out here on the desert at the mercy of the Turkish officials. I imagine I have you thoroughly alarmed, almost frantic (?) with grief; so I shall not harrow your feelings any more, but tell you—we are in *quarantine*. Without going into details I shall tell you why this state of affairs. India is suffering severely from the plague. We sailed from there the 18th on the P. & O. steamer, "Egypt." The story goes (has a number of different versions) that a plague case was detected on the "Egypt" and was taken off either at Bombay or Aden, but not before the whole (?) ship became infected. At Aden passengers were transferred to the Australian P. & O. steamer "Himalaya." Thus we passengers from Bombay carried infection to the "Himalaya's" passengers. We are not left ignorant of that fact, but are reminded every day by some of these persons who say to us, "Because of *you* we are in quarantine." Twenty-seven of the "Himalaya's" passengers had planned and greatly desired to see Egypt and other countries before seeing England, but to our dismay early Sunday morning we were informed that we must either go directly through to London (being in quarantine on the vessel the required ten days, landing at no ports even for an hour), or come out to this desert, to these barracks, and be in quarantine seven days—making the ten

days from Aden. I had heard of Moses' Wells on our journey to India, had imagined it a horrible place as all quarantine stations must be, so you can imagine we were perplexed. Brother Miller had promised to return to Smyrna, and we were desirous of seeing Egypt again and of being in Jerusalem for Easter if possible, and had hoped to see more of Europe, traveling overland from Constantinople to England instead of by sea. Reverend and Mrs. Kip, also, who are American missionaries to China, wanted to go to Egypt and Palestine, so we decided to go into quarantine. To our relief we heard that others had decided to do the same. Later a steam launch, followed by three sail boats, containing the twenty-seven exiles and their luggage, was seen crossing the Red Sea—six or seven miles of not very comfortable riding, as we were tossed by the waves. I was thoroughly sick till we reached our lonely pier, the worst sea-sickness I have had since leaving home. Six barrack-looking, gray-plastered, one-story buildings greeted us, and we were soon given our rooms. I am in cell "No. 9." Four white walls, a cement floor, chairs, stands, a really good bed, two trunks, my steamer chair, are what I see when I look around. A sand veranda is in front of our door, with a high paling fence surrounding it, and two natives on guard (?) at the gate. Across the deep sand we must wade three times a day for our meals; and if revenge is not being taken on any one else, it is on the native force of servants who must provide meals for these perfectly healthy, ravenously hungry twenty-seven. Open rebellion existed at the dinner table last evening; raids are made on the kitchen, yelling at the servants, till they scramble all over each other, nearly frantic with fright and not knowing what these "plague-infected people" will do next.

The loveliness of what God has placed here, the beauty of the sea, O, so lovely in its shading, from the whiteness of the sand, the shades of bluish-green to a deep blue, and beyond, the rare coloring of the black hills of Egypt! We have seen the most exquisite coloring on sea and mountain at evening time when the sun sets back of the Egyptian hills. And I think, I know, there is recompense in all things for those who try to do right, and so far we have nothing to regret, but much to be thankful for, that we are here—not of our own desire at first, but now I am enjoying it. At times we are made to feel that we *are not free*. A cluster of trees, some wells, a few native huts where Beduins live, mark the place called “Moses’ Wells,” situated about a three-quarters-of-an-hour’s walk from our station. Those few green trees look strangely out of place on the desert; and, of course, being the place called Moses’ Wells for centuries, we wanted to go right to the place, so off we started at three o’clock Monday afternoon. Swinging along, talking and laughing, we went, five of us, until suddenly we were halted by a native shouting after us. Thinking he wanted to go along we waited. But his poor English and gestures had to be guessed at: “Big master, letter, permission.” We told him to go back and get permission for himself to go, and we would walk on. He hurried off, and we went on. But again came an interruption, and looking back we saw three natives, looking like telegraph poles in the distance, separated at equal intervals, the first calling and waying to us, the second to the first, and away back the third could be heard as his voice, strained to the utmost, rapidly rolled off the Arabic. This was too much to be ignored, so we waited till the first and second officials arrived; then in a mixture of

Arabic, English, and signs, our dull senses were made to comprehend that we could not stroll around at our own sweet wills. But back we *must* go. No “Moses’ Wells.” I’ll have to admit that I rebelled and in “dead earnest.” The idea, *forced* to go back, after walking that far, not having been told that so far we might go and no farther, and to be marched back, headed by two officials! It was too much, but meekly we had to turn and go back to our cells, for so they seemed. Several other parties tried to go but were headed off. It added some excitement to our amusement and though we said we would see the place the natives smiled and threatened us with another week of quarantine.

Friday, March 2nd.

Just a few more words, for time is becoming precious even here. *We saw the Wells.* “Big master” gave us permission just in time to prevent our slipping off. Five of us walked over, saw the three hundred or more palm and sort of pine trees, a dozen or fewer wells, a poor Beduin, several huts with the unfortunate woman of these countries, and children with sore eyes. Tasted of the water—unpleasant. It was an hour’s walk to the place, and we found it very tiring walking over the desert. This morning two young men, one American, asked me if I would like a camel ride. I was delighted and with Brother Miller rode an hour over the wild waste of sand. The old Beduins led the growling old camels and we experienced what a real ride on these “ships of the desert” is. The American, while talking, asked from what part of the States I am. I told him and he asked, “Is that near Huntingdon?” I was amazed and said that was where I attended college. He answered by saying that his brother taught in a “Huntingdon College” there, — Pro-

fessor Walker. Wasn't it strange? The first camel I ever rode was in the "Street of Cairo" in Chicago at the World's Fair, and with Professor Walker, who invited me. To-day, out here in the Arabian Desert, Mr. Walker kindly loaned me his camel for another ride.

We have such fun talking about our plight. Near my room Mr. McNab and wife—Scotch people—room, and we are together condoling with each other. This evening Mrs. McNab and Mrs. Kip, and Mr. McNab and I promenaded on the pier. I enjoy so much meeting these people of different nationalities, and I am glad they seem to like the Americans.

But the unpleasant part of the affair came to-day in settling the bill. Twenty-five dollars!—twenty-five cents for the use of a tallow candle, and I used six, not knowing. Everybody declares it is outrageous, "a swindle," but we can do nothing; and they won't let us leave till five o'clock to-morrow afternoon, too late to catch the three o'clock train, the last of the day. It really is most trying, and a shame. I pity the thirty who will arrive here next Sunday.

We go to Cairo and soon will be laughing over the matter, but not over the bills.

I am very well, can sleep and eat with much enjoyment, and am not much heavier. I think I was born to travel, as I can rough it so well; but one needs to be able to bear much physical discomfort, and have more patience than I have.

Sincerely, your friend,

MAY OLLER.

NOTES AND PERSONALS

J. Omar Good, '96, has accepted a position as private clerk to the president of the Mann Company, large stationers and printers, Philadelphia.

S. J. Stinebarger, of Lewistown, was laid off from his teaching recently by an attack of pneumonia. A substitute teacher finished the school. It is hoped that Mr. Stinebarger is able to be about again.

Nellie Rohrer spent a few weeks at her home in Cumberland, Maryland, recently.

Victoria Moyer, of Mount Union, a graduate of Irving College in the class of '95, is pursuing the normal course in Juniata.

An informal musicale was rendered by Miss McVey's pupils and others in the chapel on the eighteenth of March. The following is the program: Piano solo, "In the Country," Jennie McDonald; piano duet, "Cradle Song," Miss McVey and Master Leon Beery; piano solo, "Spinning Song," Master Leon Beery; piano solo, "Pure of Snow," Dora Funk; piano solo, "Blooming Meadow," Grace Sandusky; piano duet, "Goldfish Polka," Misses Bleakney and Geiser; piano solo, "Philopœna," Hannah Walters; piano, Sonatina No. 1, and 2, Irene Replogle; vocal solo, "Two's Company, Three's None," Mrs. Lyon; piano solos, "Slumber Song" and "Farewell to the Forest," Mabel Snaveley; solo and quartet, "Phantom Footsteps," Mrs. Lyon and Miss Snaveley and Messrs. Emmert and Van Dyke.

Miss Ida Mae Pecht, formerly one of the "Normal" faculty here, now instructor in music in the Philadelphia schools, visited her Huntingdon friends during the Easter season.

Mabel Lodge and Grace Sandusky returned to their homes "among the West Virginia hills" in March. They are missed in the happy band of pleasant waiters in the dining hall.

Vice-President Brumbaugh surprised his many friends by suddenly appearing at the chapel service on March 17th. He remained until the following Monday evening and gave two especially elevating talks. We had hoped to present some thoughts from the talks, but space is not given in this issue. Professor Brumbaugh comes into direct contact with the very best scholarship in Harvard and will return to Juniata prepared for efficient service at the head of the institution.

Fred Anthony, '97, has been added to the office force of the Geiser Manufacturing Company. Thus the "Juniata colony" remains the same in number.

Professor McKenzie spent the spring vacation in Philadelphia.

J. A. Crowell, '98, and W. C. Detrick, a former (and prospective) student of Juniata, have recently been elected superintendent and assistant superintendent in the Harris Creek Sunday School, at Bradford, Ohio. It is always a satisfaction to Juniata to know that her boys are put to work when they go out from her, and no doubt the Sunday school will prosper under the care of the Buckeye boys.

We enjoyed a visit recently from Mr. George Gleason, secretary to preparatory schools from the student department of the international committee of the Y. M. C. A., and Mr. E. D. Soper, college secretary for Pennsylvania. The gentlemen are thorough, live Christian workers, and their strong, pure personality lead to higher life. Mr. Gleason talked in chapel on Saturday evening and to the girls' Christian Band on Sunday afternoon. Mr. Soper gave a personal talk to the boys' Band on Sunday afternoon. The good such men do can scarcely be estimated.

W. I. Strayer, '98, closed a successful term of school and came to Juniata for work in the collegiate department.

Ralph Gregory would have been one of our strongest normal juniors this spring, but a sprained ankle unfortunately caused him to relinquish his work. It is the universal wish that the genial little Ralph may speedily recover and re-enter Juniata in the fall.

Howard Chilcote went home ill last term but returned at the spring term opening invigorated for a good term's work and a high rank in the junior examination.

A large number of the students whose homes are near Huntingdon spent the spring vacation with their parents. A few visited friends in neighboring counties. Those who remained roamed over the hills for recreation, visited the reformatory, or studied. Several students attended the Huntingdon Y. M. C. A. anniversary on Sunday evening. All were again ready for work at the opening of the spring term. The new students came, and ever since the first day Juniata has been a busy band of workers.

Carman C. Johnson, '94, late assistant editor of the ECHO, writes from Waynesboro where he is engaged in business. He seems to be happy in his calling, but we feel that the educational world can scarce spare, for other callings, bright, capable young men who could adorn a professional life after completing a college course of training.

W. M. Bosserman, '97, has closed a public school in Adams county, and is now teaching a select school. He is pleased with his work and merits the success he enjoys.

Doctor A. T. Walker, who was professor of Greek and Latin in Juniata some years ago, received the degree of Doctor of Philosophy, *summa cum laude*, from the University of Chicago last year. He is now professor of Greek in the University of Kansas, Lawrence. Juniata extends congratulations and best wishes to Doctor Walker.

J. R. Simpson, Esq., one of Huntingdon's leading lawyers, gave an interesting and instructive talk at the Saturday evening chapel service recently. His subject, "Keep up with the Procession," gave anticipation of helpful words, and there was no disappointment. Fitting and witty illustrations made the half-hour's talk highly entertaining. A few thoughts caught from the excellent advice may be cherished. "In the immense strides which the world is making in science and art and business and life, where are you going to be? The world procession is moving. Are you in the vanguard, or with the stragglers? The sore-footed soldier lags behind. To keep in the front in these magnificent strides you must be strong, you must have manly and womanly well-developed physical constitutions. Don't simply engage in athletic sports with your tongue while nine are getting the exercise. Be mighty. Into whatever line of life's duties you may enter learn to leave go that which deters you from the best life and to cling tenaciously to that which keeps you at the head of the procession. There are many important items or habits of life, and among the most important you will find education, industry, shrewdness, carefulness, perseverance, and independence. An independent spirit, considerate of the highest interests of mankind, finds its way into the hearts of men. Learn to apply your individuality to your Creator,

your fellow-man, and yourself. Be frugal, always hopeful, never fearful, ever energetic. Keep step with the music to which the world is moving. Keep up with the times intellectually, especially in your particular line of work; endeavor to live pure, Christ-imbued lives here in preparation for the eternal life."

LITERARY SOCIETY NOTES

WAHNEETA

JOSEPH D. JOHNSON, Correspondent

Another season, the grandest and most inspiring of the year, is at hand. As we hasten to and from the classrooms, we are greeted with the twitter of the robin or bluebird; or perhaps we notice that the trees are beginning to bud, or that the grass on the campus is taking on a vernal hue. What mean all these things?

Winter with all her ice and snow has gone like the shifting scene of a kaleidoscope, and spring with all her hopes of things to be attained has been ushered in. We are reminded that Father Time plods steadily onward with his train of days and weeks, seasons and years; and as the procession passes slowly by, we are carried further and further into life's fields of duty. As we advance we have our duties to perform. If we have not been doing our tasks well, now is the time to begin to do so. With the coming of spring comes new life. Let this new life with all its enervating influences be infused into our society work.

With the opening of the present term came the usual complement of new students and the consequent swelling in the ranks of the societies. Of those who for the first time came within the walls of Juniata, several have already joined us in our efforts toward literary attainments. Quite a number were initiated

at the last meeting and several others have declared their intention of taking up this branch of training so necessary to a complete education.

At our last public meeting, the evening was taken up, by a program in which were related some of the incidents of an imaginary trip to Europe. The trip was represented as having been made during the past summer by eighteen students of Juniata, who described all the places of interest in such a trip by short talks. The program was varied by several pieces of music. Following is the program as rendered:—

College to New York,	Albert O. Horner
New York to Cork,	Florence Baker
Cork to Belfast,	Chas. E. Engel
Belfast to Stirling,	Ira D. Walker
Stirling to Melrose,	Edna I. Keeny
Vocal Solo,	Esther E. Fuller
Melrose to Oxford,	Jos. D. Johnson
Oxford to London,	Elizabeth L. Rinehart
London to Paris,	J. William Oates
Paris to Berne,	Warren B. Reed
Quartet—Twanging His Sweet Guitar.	
Berne to Kusnacht,	G. Elmer Burget
Kusnacht to Mt. Righi,	Maude Gifford
Mt. Righi to Pisa,	Anna E. Laughlin
Pisa to Rome,	Clair E. Robinson
Rome,	Mary R. Weybright
Rome to Naples,	Gertrude E. Rowland
Naples to Munich,	Elva K. Shockey
Munich to Weisbaden,	Wm. B. Baker
Weisbaden to Antwerp and—Home,	Lida M. Bleakney.
Chorus—"Hail to Juniata."	

ORIENTAL

VINNIE SHUSS, Correspondent

Time, the bell-ringer of the universe, has struck the hours, and now is pealing the chimes. The fall and winter terms are passed, and the spring term begun. New faces are seen on College Hill, and

strange voices sound through the halls. Society cards have found their way into the hands of the new students, and they, seeing the benefit derived from literary work, have had their names placed on the roll book. We are glad for this and hope they may gain much by their work, that their minds may be enriched by noble thoughts, and that their actions may be such as will represent the true life of Juniata.

Society work is not for mere pastime, but he who works hardest gains most. This as well as any other work requires practice. The student who spends his time hunting a substitute, will not gain the question in debate or deliver an inspiring oration.

Our work the past term has been fully up to the standard, but we should not be satisfied with this. As our opportunities increase our responsibilities become greater, and with the aid of the newly enlisted members our results in the future should be more brilliant than those of the past.

For the first time this school year, we had the pleasure of having the first public meeting of the term. At seven-thirty the room was filled with listeners, and in honor of our poet "Longfellow" the following program was rendered: president's address, "Position of Longfellow in American Literature," D. E. Miller; recitation, "The Wreck of the Hesperus," Irene Replogle; quartet, "The Bridge"; debate,—"Resolved, That Evangeline is a finer character study than Priscilla,"—affirmed by I. C. Van Dyke, denied by W. P. Trostle; duet, "Trust Her Not," by Martha and Katherine Morgan; recitation, "Evangeline Finding her Lover," Emma Nyce; oration, "Longfellow as a Patriot," J. C. Mellott; Oriental Star, C. H. Bogart; solo, "The Rainy Day," Mrs. Lyon.

BIBLE DEPARTMENT

The fact is constantly becoming more and more recognized that Biblical study offers a sufficiently broad field for the most intellectual as well as for the strongest minds.

At the opening of the spring term, two new classes were organized in the Bible Department of the college, one in the subject of Hermeneutics or Biblical Interpretation, the other in Biblical Doctrine and Theism. These, together with the classes which have been in operation for the year, cover a wide field of Biblical study. It is a matter of satisfaction to know that Bible study is gradually coming more and more into favor among those who are interested in the educational work of our church.

At the close of the present school year, the Bible Department will graduate the first students in the three years' course of Bible study. This course, in addition to the study of the Bible and kindred subjects in the English language requires one year and a half in the study of the Hebrew Scriptures and two years of New Testament Greek study. This course is especially designed for those who wish to prepare for the work of the Christian Ministry and the Missionary. Any who may wish to look into the merits of this course may do so by examining pages twenty-nine and thirty of college catalogue. The course will be revised and enlarged from time to time to meet the growing demands in the department of Biblical study.

OLD TESTAMENT OUTLINES

ISAIAH 22-27

Chapter 22 is closely connected in both vision and thought to chapter 1. The probable date of this is either 711 or 701

B. C. We know that in 711 Sargon's troops were in the neighborhood of Judah. The objection in referring it to 701, the year of Sennacherib's invasion, is its threatening tone, because as a rule at this period, Isaiah encourages his people. The chapter as a whole may be said to be a rebuke to the people for their unbecoming conduct when the enemy was threatening the city.

Chapter 23. The approaching fall of Tyre is here described. Verses 1-14. This was the great commercial city of antiquity. After seventy years, Tyre will revive and return to her former occupation. Her gain and income will not be used as formerly; now her gain will be consecrated to Jehovah. Verses 15-18. The commercial spirit will not be discarded, but it will be elevated and ennobled. We may here learn an intensely practical lesson. To-day many pursuits, right and honorable in themselves, have by greed and unjust competition been degraded to the level of the commercial life of ancient Tyre. We need a reconsecration of the powers and forces in the commercial world.

Chapters 24-27. These chapters are connected very closely together and form of themselves, in an especial manner, an independent prophecy. They state that some proud and tyrannical city is to be overthrown, but they do not give the name of the city, at the same time they depict the blessedness which Israel will afterwards enjoy. These four chapters, especially chapter 24, are sufficient to convince the most persevering reader of the Scriptures that a consecutive reading of the authorized version is an impossibility. The reader gets nothing but a weary and unintelligent idea of destruction. The historical situation is exceedingly difficult to identify. With the very first verse of chapter 24, the

prophet goes beyond all former limitations set for himself. He surpasses all particular and national conditions. "*Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.*" Considering the prophecy a little more in detail we note the following: verses 1-13 of chapter 24 announce a great disaster about to come upon a large portion of the earth, destroying all class distinction and spreading desolation far and wide. There is, however, a short pause in this song of wail and the praises of the redeemed Israel are heard verse 14. These rejoicings the prophet declares to be premature. A still greater disaster and destruction are to follow. "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth." This conception is graphically set forth in verses 16-24.

Chapter 25 does not lack, as does chapter 24, historical situation, but the great difficulty with chapter 25 is the confusion and perplexity caused by what may be called a mixture of historical background. Some portions seem to be pre-exilic, others exilic, and still others post-exilic. The thought of the chapter is that the deliverance has been effected, and the hostile city is overthrown. The prophet puts into the mouth of the redeemed two songs of thanksgiving, verses 1-5 also verse 9. In verses 6-8 Zion is to become the centre of all nations. She is to be abundantly blessed. Zion stands in great contrast to Moab, which is to be ignominiously humbled. Verses 10-12.

Chapter 26: 1-10 is another song of deliverance. There are in this song some most beautiful sentiments, expressive of the care and protection of Jehovah, i. d. v. 3-4. "*Thou wilt keep him in perfect peace, whose mind is stayed on thee, because*

he trusteth in thee. Trust in the Lord for ever: for in the Lord Jehovah is an everlasting rock." In verses 11-19 there is a looking back over the past. This was after the deliverance. The source of help is not attributed to men, not to their own power but to the divine power which came to their assistance. They, in some way, seem to realize that the assistance came in the very nick of time. The remainder of the chapter, viz., verses 20, 21, admonishes that communion be held with the Infinite. They are to enter into their chambers and shut the doors. The word of comfort comes to a people in a more sure condition to appreciate the goodness of God toward an obedient people and his vengeance toward the disobedient.

Chapter 27 is a repetition in spirit of much that has preceded. The fall of the hostile power is described, another hymn, verses 2-5, and an account of the restoration of God's people.

Modern scholarship is quite agreed in the opinion that this prophecy, viz. chapters 24-27, is not Isaiah's. As we have seen, it lacks a suitable occasion in Isaiah's age. The literary treatment is not like that of Isaiah's. Many features of the prophecy seem to spring from a later view of thought than that of Isaiah's time, "But, if," says George Adam Smith, "it be ultimately found certain, that this prophecy, which lies in the heart of the book of Isaiah, is not by Isaiah himself, that need neither startle nor unsettle us. No doctrinal question is stirred by such a discovery, not even that of the accuracy of the Scriptures. For that a book is entitled by Isaiah's name does not necessarily mean that it is all by Isaiah; and we shall feel still less to believe that these chapters are his when we find other chapters called by his name while these are not said to be by

him. In truth there is a difficulty here, only because it is supposed that a book entitled by Isaiah's name must necessarily contain nothing but what is Isaiah's own. Tradition may have come to say so, but the Scripture itself, bearing as it does unmistakable marks of another age than Isaiah's, tells us that tradition is wrong, and the testimony of Scripture is surely to be preferred, especially when it betrays, as we have seen, sufficient reasons why a prophecy, though not Isaiah's, was attached to his genuine and undoubted oracles."

AMOS H. HAINES.

NEW TESTAMENT OUTLINES

JESUS' DISCOURSE WITH THE SAMARITAN WOMAN—NUMBER I—John 4: 4-26

The statement in verse four, indicates that Jesus had a special mission in Samaria. It is thought by some that he was anxious to get into Galilee and therefore took the shorter route through Samaria. There is, however, no indications of haste in his journey, and the result of his labors in Sychar confirm the belief that a divine necessity led him to select the way. Then, too, his work there prepared the way for his disciples to do further mission work at a future time. Philip did not have much trouble to introduce the Gospel in Samaria, because the way had been opened by Jesus.

Some Biblical scholars believe that Shechem was the place referred to instead of Sychar; that Sychar was a provincial mispronunciation of Shechem. The more probable view however is, that Sychar was a small city farther east than Shechem, and nearer to Jacob's well. The location is more minutely given by the statement, "near the parcel of ground that Jacob gave to his son Joseph." For the location and descrip-

tion of this place, read Genesis 33:19 and Joshua 24:32. The statements made in verse six are all significant. The ancestors of Israel had digged Jacob's Well and it was a memorial of his first and symbolic possession of the land. As Jesus sat thus at the well he was in the midst of the fiercest opposition to his people Israel. Surely this would be the place where he would think of the breach, the cause of it, and of what alone would heal it. He is weary and hungry, but the human did not suppress the divine. His great heart longed for an opportunity to drop a seed of peace; which, as it developed, would unite Jew, Samaritan, and Gentile in one common brotherhood.

Soon a woman of Samaria comes to draw water. Jesus asks her for a drink. The request was occasioned partly because of physical thirst, and partly by the desire to impart some spiritual good. It shows further, the wisdom of Jesus in making the wants of his own body a means of approach. By asking this small favor he expressed confidence in her kindness, and thus opened the way for friendly intercourse. Verse eight gives the absence of the disciples as a reason why Jesus made the request of the preceding verse. They probably had taken with them some vessel of their own for drawing water, and Jesus, although thirsty, was waiting for their return. This does not, however exclude the deeper reason already referred to. In verse nine the woman refers to the old quarrel between the Jews and the Samaritans. She recognized him as a Jew, either by his dress or by his speech. Jesus wore the usual Jewish garment; and we are told that the Jewish outer garment had a white fringe on the border, while that of the Samaritan had a blue fringe. Then, too, there was a marked difference of pronunciation between the

Jews and the Samaritans. There would therefore, be no difficulty in detecting his nationality. The question may arise, if the Jews have no dealings with the Samaritans, how came the disciples to go into a Samaritan village to buy food? The explanation is this: The expression, "have no dealings," is to be understood in a modified form; it implies no needless, friendly or familiar intercourse with them. It was a necessity on the part of the disciples on this journey, and therefore was considered allowable for them to purchase food from Samaritans. Further, this was an illiterate woman of the lower order, and in her mind the Jews, in their pride, would not have any intercourse with her, not even so much as to receive from her hand a drink of water. Hence the question, "How is it that thou being a Jew askest a drink of me?" This was the first lesson she learned. He was a Jew not like ordinary Jews. What was the cause of the difference? Jesus answers this question in verse ten.

First, he shows that he is not like other Jews in that he is unconcerned about the differences that exist between them. He dismissed that subject at once. He is a peace-maker and, in his wisdom avoids the discussion of the differences. In harmony with his mission, his purpose was to convert the woman, and this he would do not by showing that the Samaritan worship was schismatic, but that she needed a savior.

Second, he was different from other Jews because he was not only indifferent to the old feud that existed between them, but that he was ready to impart to her something of great value. He who was in her immediate presence was the gift of God, and she knew it not. Had she known him she would not have

thought of him as a Jew full of enmity, but as the Son of God; and instead of him asking for water, she would have asked him for it. Then, too, he gives her the grand assurance that her request would not have been in vain. He would have given her *living* water. How blind she was to her opportunities! In another article we shall note how aptly and wisely Jesus unfolds himself to her.

J. B. BRUMBAUGH.

THE EDUCATIONAL WORLD

Lieutenant Lucien Young, U. S. N., who commanded the *Hist* during the Spanish war, is about to publish, through the Doubleday & McClure Company, "The Real Hawaii." This is really a revised and enlarged edition of the author's privately issued "*The Boston at Hawaii*," which was put into type upon the last change of administration, the author having been unable to obtain permission to put it before the public during President Cleveland's term of office. The book now is a complete handbook to our new possessions, giving reliable information regarding the present and past of the Hawaiian Islands and relating from personal observation the facts about the revolution which overthrew the monarch.

There are many persons also do not know what an interesting collection of good things is to be found in *Table Talk*. The monthly issues cover the field of woman's interests in a manner that cannot be conceived nor known unless by being a regular subscriber. Sample copies may be had by addressing *Table Talk Pub. Co.*, Philadelphia, Pa.

The University of Virginia has received a gift of \$10,000 for the purchase of books on the history of Virginia.

The oration of Miss Seaman, "Possession through Expression," which won the first prize in the state contest on March 10th, appeared in the Swarthmore *Phoenix* for March 20th.

The Ladies' Home Journal (Philadelphia, Pa.) presents, in each issue, a more varied and interesting table of contents than can be found in any other publication in the country. Every department of domestic or social life is treated with a fullness that is surprising. The best writers on social topics are among the contributors. We regard each monthly number as worth the year's subscription.

Recently *The Yale Alumni Weekly* roughly estimated the relative importance of the different branches of study at Yale and Harvard. Yale emphasizes the ancient languages, mathematics, and philosophy; Harvard, the modern languages, history, and science.

The ideal college paper, to an alumnus, is the one that comes to him from his Alma Mater. It is like a letter from home. It is a glimpse into a pleasant past. It is to him the sequel to the story of life.—*Exchange*.

A five-weeks' summer school will be conducted at Ursinus College, in which, with concentrated effort, a student may pursue one or two studies equivalent to a term's work of the subject in the college.

The Reverend James Cameron Mackenzie, Ph. D., head master and builder of the Lawrenceville School, New Jersey, has tendered his resignation to take effect at the close of the present academic year.

Even without the excellent illustrations "College Days and College Ways," in the March *Phaethon*, would well picture to one the sparkling vivacity of a year in Wilson College.

The March issues of *The College Student* and *The Susquehanna* were "alumni" numbers and contained much valuable material.

The National Educational Association will meet at Los Angeles, California, July 11-14.

In his address to the Harvard students recently Dr. Edward Everett Hale laid down these three rules, which he said had been the greatest help to him in life:—Be in the open air all you can. Every day hold converse with a superior. Rub against the rank and file daily.—*Ex*.

Miss Caroline Hazard, of Peacedale, Rhode Island, has been chosen president of Wellesley to succeed Mrs. Julia J. Irvine, the present incumbent.

Professor Pickering, the distinguished Harvard astronomer, recently discovered a new satellite of Saturn.

President John H. Finley, of Knox College, Illinois, formerly editor of the *Charities Review*, will become editor of *McClure's* in September at \$10,000 salary.

About a quarter of a century ago John Simmons, a wealthy Boston merchant, left an estate to accumulate for the founding of a college for women. The fund is now \$2,000,000, and Simmon's Female College will be founded.

It is well to remember that the experience of the world has taught that aspiration alone will not bring success, but that all achievement, either in arts, science, or life, is the result of the faithful following of some ideal excellence.—*The Amulet*.

Professor Dicey, the essayist, historian, and lawyer is to succeed Sir John Lubbock as principal of the Workingmen's College, London, which was founded about half century ago by Frederick Denison Maurice, "Tom" Hughes, and Charles Kingsley.

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EDITORIAL

THERE ARE few exceptions to the general experience in this world, in the lives of young people, relative to their own opinion of their superior ability, judgment, or wisdom pertaining to matters in which they really need the advice of persons of age and experience. Boys in their "teens" think they know everything far better than their parents or older friends, and are ready to reject their advice as the result of experiences quite antiquated and no longer applicable to their own case or the present state of the world's progress; and yet, with rare exceptions, every one of them will repeat the experience of every person who has attained half a century, or even less, and join the general regret that they cannot have the opportunity of living their life over again, and thereby rectifying the errors, avoiding the pitfalls of the way, and so saving themselves the remorse of wrong doing, the losses resulting from misjudgment, and sometimes the ruin of their lives and loss of future happiness.

By the time a young man reaches his "majority" it may begin to dawn upon him that those who are older in exper-

ience may chance to know something that it might be well enough for him to hear, and then weigh in the light of his own judgment. By the time the "thirties" are reached experience will have taught him the value of advice, and he will eagerly seek and implicitly follow what he would have rejected in early life as worthless. By that time a portion of the way has been traversed, an occasional disappointment has been endured, errors have been corrected leaving better disappointments, and a vague or well-defined mistrust of his own wisdom and judgment will have been accepted.

The remedy for all this is plain and easily applied. There is not one young man or woman in this world to-day, who might not be able to obtain the advice of one or more persons of age and experience to direct them in a way that would enable them to pass by all these dangers, avoid all losses, crosses, disappointments, and enjoy prosperity and happiness from their early life. The exceptions to the rule are few, who, in sober earnest, view while yet the way is clear for them the wrecks along the pathway of life and resolve not to subject themselves to the same influences and endure the same penalties.

COLLEGE DEPARTMENT

THE STUDENT VOLUNTEER

MOVEMENT

T. S. MOHERMAN

The volunteer service that is attaching itself to the leading institutions of our land deserves to be called more particularly into notice within our own educational circles.

The healthful condition of an educational center is manifested by the character of the sentiments that it fosters. The volunteer movement is not a purely sentimental product, the outgrowth of abnormal conditions. It is the natural product of Christian education, where the Christ life has permeated the warp and woof of college life, cropping out in what may be called the spirit of altruism of the higher type.

The volunteer movement has its own peculiar history. It has seen its day of small things and has risen to its present proportions with not a few laurels of victory to show for its conquests. As an institution connected with education, it had its birth in Williams College. The exercises of the band were conducted for quite a while in secret, on account of the opposition it met with, even among the clergy. In 1809 the real spirit of the work shifted from Williams College to Andover Seminary; at the same time receiving reinforcements in such personages as Judson, Mott, and Newell. This reinforced band was more successful—education in general was bursting out of its prison walls and began to receive the impress of Christian ideas. The band had in mind another very important object, the matter of arousing an active spirit in missions in the colleges and seminaries throughout the land. In this they were not successful. The status of college

and seminary life in general at that time was not sufficiently permeated with the higher life to appreciate a movement promising such vast results, as has been attained in recent years. Three quarters of a century of college life had to pass by before we find a permanent dawning of the modern volunteer movement.

About fourteen years ago, at the instigation of Mr. Moody, there was held a conference of college men at Mt. Hermon, Mass. To the volunteer movement, this can be truly called "the Mount of Transfiguration." It is a place since made dear to many hearts, because of the results which that meeting has brought to them. Some men went to that meeting with the full conviction that a number of young men and women would consecrate themselves to the foreign mission work. The strange feature of that meeting was that ten days of its sessions had passed by before the subject of missions was touched. But there was a silent force at work, and that was the silent force of prayer. That force became more and more fervent until at a subsequent meeting it burst forth in the response of twenty-one young men pledging themselves to enter the foreign field. A week later another missionary session was held. It was called the meeting of ten nations, for ten nations were represented at the meeting; and each representative repeated in his own language these words, "God is Love." A challenge was made to every young man present, that he could not obey the last command of Jesus Christ. That meeting broke up in dead silence. It was a meeting of heart searching. Mr. Sankey sang, "Tell it to the Nations that the Lord is King." Missions became the all-absorbing theme of that meeting. In the corridors, on the streets, at the lunch counters, phases of mission work were discussed. The clos-

ing days of that conference were as completely missionary as the opening days were non-missionary. As that conference closed one hundred young men took the pledge to spend their lives—God being their helper—in the foreign field. These men went from that Mount Hermon conference to their respective schools with the determination to inaugurate the spirit of that meeting into a prime factor of their college life.

Thus the "student volunteer movement" had its beginning and its subsequent steady growth, culminating into the vast army of four thousand men and women taking the volunteer's pledge, of whom over eight hundred are now in the field doing active service. Its success has proved its divine sanction. With God as a helper, the evangelization of the world in the present generation cannot be an extravagant claim. May Christian ideas become more and more the signs of healthful growth in our colleges! Now that a volunteer band has been organized at Juniata, let us rejoice and hope that ere long she may have representatives in the orient, leading from darkness to light.

NORMAL DEPARTMENT

HISTORY IN WORDS—NUMBER IV

D. C. REBER

Many words contain rich treasures of historical information in themselves. The word *church* is a good example for illustration. It is derived from the Greek word, *kyriakon*, 'the Lord's house.' The German *kirche* and the Scotch *kirk* have a parallel meaning. But why is it that our Teutonic ancestors should have a Greek word in their vocabulary? Nearly all the tribes of the Teutonic stock, the Angles and Saxons in particu-

lar, were converted to Christianity by the Latin church in western Europe or by her missionaries. On the other hand, some Goths on the Lower Danube had been taught a knowledge of Christ by Greek missionaries from Constantinople at an earlier date. Since these Goths had been converted earlier, they possessed a Christian vocabulary before the other German tribes and so communicated the word to them; hence the Greek origin of the word. These historical facts revealed by the etymology of the word are corroborated by historians.

Similarly, the words *pagan* and *paganism* reveal much interesting history. *Pagan* also is derived from a Greek word meaning 'a fountain.' The rural people of Italy who frequented the fountain were called *pagans*. By and by the words *pagan* and *rural* became synonyms. The word *peasant* is only a corruption of *pagan*. As the military class grew larger, from Tacitus we learn that people who were not enlisted in the service of the prince were contemptuously called *pagans*.

The Christians were the soldiers of Christ; to their adversaries who refused to submit to the military oath (baptism), the epithet of *pagans* might be metaphorically applied. This term of popular reproach was applied in theological writing as early as A. D. 365.

In the Latin language, *pagus* means 'a village or hamlet'; and *pagani* is the name for villagers as distinguished from *oppidani* the inhabitants of the town or city. Christianity became first established in the cities throughout the Roman Empire. All centers of intelligence were filled with Christians even while heathen superstitions still lingered in the obscure villages. Hence the votaries of the old religion, which was scarcely more than decayed superstition, were called *pagans*.

Since the worship of Jupiter and the deified emperors was expired, the term was applied to idolaters and polytheists in modern times. The Latin Christians called their enemies, the Mahometans, by this name, and so the name is given to all aliens of the faith of Christ.

Related to the word pagan is its synonym *heathen*. This means 'a dweller on a heath' which is an uncultivated desolate tract of land overgrown with shrubs. These wild dwellers on the heath were the last of the people of Germany to receive Christianity and become converted. So now a heathen is an unbeliever in the true God, who still clings to his pagan faith.

A certain writer strongly magnified the benefit of word study by saying that sometimes more history is contained in a word than in a campaign. I now take up a few such words. *Barbarian* comes from the Greek meaning 'a foreigner' and seemed to express the strange sound of his language. To the Greek, it meant non-Hellenic; to the Roman, non-Roman; and to the Christian nations, it means non-Christian. The word has gained a depreciative meaning. A barbarous nation is one occupying a middle position of culture between savagery and civilization; it has no clothing, no iron, no alphabet, no marriage, no arts of peace, no abstract thought.

From the Latin *beneficium*, meaning a kindness or well-doing, we have *benefice* which is a church office endowed with funds or property for the maintenance of divine service in England.

A *clerk* in our day is one who is employed in keeping accounts, records, or doing correspondence. Originally a *clerk* was a priest or clergyman. In the middle ages, the name was applied to any learned person or one who could read and write—so called because learning was

originally confined to the clergy. That rarest of things, called *common sense*, by which we mean a capacity to see and take things in their right light, formerly was a hypothetical sense which was supposed to bind all the other senses together.

To trace the origin of *sacrament*, we find ourselves first among the forms of Roman law. The *sacramentum* was a deposit or pledge which in certain suits plaintiff and defendant were alike bound to make. The loser of the suit forfeited his pledge for use in the sacred temple from which fact the name *sacrament* or thing consecrated was first derived. Next the word meant a military oath by which the Roman soldiers mutually pledged themselves at their first enlisting never to desert their standards or turn their backs upon the enemy or abandon their general. From this military use the word has been transferred to apply to any solemn oath. These three stages of meaning had occurred before the Christian church claimed it or even herself existed. Early writers in the church applied the term *sacrament* to any act of special solemnity. The Roman Catholic controversialists claim that early church writers had seven sacraments. However it was properly limited to only two sacraments of the Christian church. It was applied to baptism, since, in allusion to the oath of the Roman soldier, the Christian pledges himself to fight manfully under Christ's banner and to continue faithful to life's end. Lately and so yet the Holy Eucharist is denominated a sacrament mainly owing to its mysterious character.

The word *frank* comes from a Germanic people called Franks. They were a powerful tribe and gave themselves the name of Franks or free men. When the Roman Empire broke to pieces, the Franks took possession of Gaul or France

and gave to it their own name. Being the rulers, they honorably distinguished themselves from the Gauls and degenerate Romans by their independence, their love of freedom, their scorn of a lie. By and by the word obtained not only a national but as well a moral distinction. So that a *frank* man was not only one of a conquering race but also designated a man of high moral qualities. *Franchise* and *enfranchisement* which express civil liberties and immunities come from the same word *frank* and thus bear testimony to great historic changes. Though *frank* was originally a German word, it came back to Germany from France only in the seventeenth century. The word however came to be applied not only to Frenchmen but to all Europeans by the people of the East. This came about during the crusades when France being the leading crusading nation of Europe impressed itself as such upon the imagination of the East so that their name was extended to all warriors of Christendom.

Miscreant is another word which owes its origin to the crusades. At first it meant 'an unbeliever' being derived from *mis* 'wrong' and *credo* 'I believe.' Intense hatred was aroused against Mohammedan infidels, and *miscreant* designated one to whom was ascribed the vilest principles and practices; hence its present meaning, 'a vile wretch.'

Assassin an Arabic word means a 'secret murderer.' Originally it meant one of a sect of Oriental fanatics that practiced assassination. The Assassins or Ismaelians originated in Persia A. D. 1090, but afterward migrated to Mount Lebanon, Syria. Their leader was Iman, or the Old Man of the Mountain, who was supposed to possess divine authority. The sect became very powerful during the crusades; and in their blind zeal and resentment they killed many Christians

and Moslems. Before starting on their errands of blood they maddened themselves with a drink called *hashish* made from hemp; so hashish-eaters, in Arabic *hashshashin* became their name. After an existence of one hundred and sixty years they were extinguished by Holagou Khan. Their daggers, their only weapons, were broken by their conqueror and the only vestige left of these enemies of mankind is the word *assassin* which was adopted by the languages of Europe.

Cardinal comes from a Latin word which means 'important'; and from a root-word *cardo* meaning 'a hinge.' The Roman See by comparing itself to the hinge on which all the rest of the Church as the door at once depended and turned, thus set forth its superior relation to the other churches of Christendom. Soon then those of the clergy nearest to the Pope or *cardo* were called *cardinals*. Cardinals now rank above all other clergy, the Pope alone appointing to the office. Their number is seventy, consisting of six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons. Upon the death of a pope, the cardinals become responsible for the interests of the church; they assemble in conclave and elect a successor from among themselves.

The word *legend* has an instructive history. It is derived from the Latin *lego*, 'I read'; but more directly from *legendus*, 'deserving to be read.' Legends originally meant the annual commemorations of the faith and patience of God's saints in persecution and death: the name implied that they were worthy of being read. Corruptions having later crept into the church, the word meant frivolous and scandalous vanities. Luther gave the name *lugende*, 'lyings' to the legends. So *legend* now means a tale which is not true, being historic in form but not in fact.

A stupid person is called a *dunce*, which is derived from the proper name John *Duns* Scotus. This man was a famous teacher of the Franciscan order of monks. He was a theologian of the middle ages who belonged to the Schoolmen or Scholasticists. This class of men supported the dogma of the Roman church by their speculative reasoning; but at the Revival of Learning their works fell out of favor. The disciples of Duns Scotus were frequently called *Dunsmen*, contemptuously rejoined by saying, "You are a *Duns*." So the name of Duns who was one of the keenest and most subtle men was applied to one who is hopelessly stupid.

Crystal is derived from a Greek word meaning 'ice.' Three centuries or more ago men supposed that it was ice or snow which had become so hard as never to become a fluid again. Pliny accordingly asserted that it was found only in regions extremely cold. Sir Thomas Browne was among the first to call this use of the word a vulgar error, and now we alone apply the word to a transparent mineral which looks so much like ice.

Leopard is a proof of the fact that natural history contains legends. Ancient zoologists applied the term not to a separate species but to a mongrel of the male panther or pard and the lioness.

Gothic as applied to architecture means the pointed types of mediæval architecture prevalent in Europe from A. D. 1200-1500. The word is derived from Goth the name of one tribe of Germans whose representative characteristic was rudeness in manners and barbarism in taste. This style of architecture was however common among all the Germanic tribes. The word was an expression of contempt applied by critics who aimed to throw scorn on this style of architecture as compared with the classical Italian or Romanesque style.

NOTES AND PERSONALS

Exams !!

That Athletic Field !!!

Added to our library—16000 titles !!!!

Amanda Brumbaugh and Milda Chilcote, former students of Juniata, are attending a select school in Saxton, Bedford county. Miss Brumbaugh intends to return to Juniata in September.

Fannie Shellenberger, '96, still holds her position as tutor in Philadelphia. She has read several Latin authors with "her boys" since leaving Juniata. She has been improving her leisure moments in the study of music, and of German, and French under native teachers.

Pearl Lehman, a former student, is teaching one of the divisions of a "summer normal" at Windber.

President Boothe Colwell Davis, Ph. D., of Alfred University, Alfred, New York, a graduate of Yale Divinity School, class of '93, spent an afternoon at Juniata recently with his friend, Professor Haines.

Anna Smith, '98, closed a successful year's work as teacher in the Elk Lick schools and will visit her alma mater during commencement.

At their final meeting recently, the Juniata College Lecture Bureau arranged for two star lectures for next fall term—Doctor P. S. Henson, of Chicago, and Mr. Headley. This certainly augurs well for the lecture course for next college year.

Messrs. Hale, Walford, and Bohn, Bedford county, were on College Hill recently visiting friends and looking into the merits of Juniata for the college course. They expressed themselves as well pleased and we hope to welcome them into our earnest student body in September.

Mr. I. N. S. Will intends to be present at Commencement with a number of friends from Elizabethtown.

A number of books have been added to the library lately. Three books on music—Mathews' "A Popular History of Music," Fillmore's "Pianoforte Music," and Amy Fay's "Study of Music in Germany"—were contributed from the musical fund. Cora Keim, '99, donated "A Door Opened," a volume of sermons preached at Harvard by the Reverend Doctor Alexander McKenzie. Banks Myers donated Moody's "Sowing and Reaping." Alcott's "Record of a School" and Rousseau's "Emile" were donated for the educational shelves. The Wahneeta Society's list of books appeared in the March ECHO, and the volumes lately added to the Oriental library are given in their notes in this issue. The Juniata Debating Club purchased Guerber's "Story of the Thirteen Colonies;" Emily Dickinson's Letters, 2 vols.; Barry Cornwall's "Charles Lamb—a Memoir"; and "Three Minute Declamations for College Men." The Elites have ordered "James Russell Lowell among his Friends" by Edward Everett Hale. *The Forum*, *Public Opinion*, and *The Dial* have been added to the magazine counter. A large new case for the reference books adds greatly to the appearance of the reading room. Even in these warm spring days the reading room and library are used most constantly.

The twenty-third anniversary of the Eclectic Literary Society, held in the chapel, April 21st, was a pleasant and interesting evening's entertainment. The program was as follows: invocation, Elder J. B. Brumbaugh; music, quartet, Professor Beery, I. Bruce Book, Jesse Emmert, and Irvin Van Dyke; president's address, Mr. D. Y. Swayne; essay, "On-

ward and Upward," Mrs. Wealthy Burkholder, read by Mrs. Ella Brumbaugh; chorus, "The Lord is my Shepherd"; oration, "The New Man," H. S. Replogle; music, "Who was George Washington?" college quartet; recitation, Anna Spanogle; Eclectic Literary Record, Professor Ellis; music, college quartet; oration, "Marketable Accomplishments," Howard Myers; music, quartet.

Mrs. Nellie Lowry, state secretary of the college Y. W. C. A. was a visitor on College Hill late in May. She gave two impressive talks in chapel to the whole college and two talks to the girls. Her pure, inspiring personality made her stay with us most delightful.

Emma and "Grandma" Keeny left Juniata about the middle of May for a few months' traveling and visiting. They were at the Annual Meeting in Virginia, and from there went to J. E. Keeny's at New Iberia, Louisiana. They expect to come north in August to visit in Cumberland county, Pennsylvania, and will return to Juniata in September.

John A. Hollinger, of Franklin and Marshall Academy is looking Juniata-ward for next year's work. We shall be pleased to have him matriculate in September for his college work.

John A. Myers, '92, spent two May days on College Hill. He is now in the subscription department of Dodd, Mead, & Company, and lives happily with his wife at No. 47 East 104 street, New York City, where he will be pleased to have his friends call at any time they may be in the city. Mr. Myers has the business dash and spirit in him that make his present merited position possible. His talk in chapel one morning on "right business principles" was very helpful.

That the Lecture Bureau made a good hit for the closing lecture of the year was evidenced by the excellent lecture, "What Hinders?" by Colonel Copeland, which was delivered under its auspices. The lecture was peculiarly appropriate to a college audience as an inspirer to noble living and to pure, Christian sentiment. The wit so deftly interlaced with the sublime eloquence made the lecture highly entertaining.

Misses Shellenberger and McCartney, of Altoona, visited Mary Myers and other Juniata friends the last of April.

Doctor Freeman, pastor of the Presbyterian church in this city, came to the Hill and gave a good short address not long since. His thought was along the line of a comparison of the spiritual with the material as a factor in education. While he in no way deteriorated the material, he emphasized most beautifully the advantages to the young man and the young woman who pay attention to the development of the soul.

It certainly speaks well for the location of a college for scientific study, when, in an hour's ramble, a class can find forty specimens of the world's flora. That is the thing Professor Emmert and his botany class did recently.

Charles D. Horton, who was graduated from the business department of Juniata in the class of '97, is now office manager of the western Pennsylvania agency of the London Guarantee & Accident Company, with headquarters in the Monongahela National Bank Building, corner 6th avenue and Wood street, Pittsburg. It is simply a matter of a few months' waiting until the business graduate finds an opening in the commercial world. After that the individual tact and business spirit are the guides in promotion.

The annual catalogue is now in the printer's hands and will be out before Commencement. The preparatory, normal, and collegiate courses have been thoroughly revised. The printing of the catalogue will delay somewhat the issuing of the June ECHO.

Arbor Day was observed by the normal seniors this year in a fitting manner. Inclement weather prevented the fulfillment of the exercises as planned, but a good program was rendered in the chapel. The address on the "History and Influence of Arbor Day," by W. P. Trosble and the oration on "Culture," by Lloyd Hinkle, were especially meritorious. An appropriate class song was rendered in chorus. Purple and white clematis vines were planted in front of Ladies' Hall.

Mrs. Esther O. Kulp, '80, and several friends from Pottstown and Kenilworth will be present at the coming Commencement.

The closing weeks of the college year are always the busiest. The reviews and examinations occupy the time of the student and make him wish for cooler weather. The final examination of the normal seniors and juniors will occur on June 12th and 13th. There will be graduated two college men who receive the degree Bachelor of Arts, two Bible course men with the degree Bachelor of Sacred Literature, and twenty-five normal students with the degree Bachelor of English. In addition to these there has been a number of graduates from the Business Department.

The many friends of Professor Saylor sympathize with him in the decease of his mother recently. Death entered Edith Schenck's home also and claimed the father. The ECHO extends a universal hand of sympathy to the sorrowing ones.

Miss Sarah Lambert, Lambertville, New Jersey, has been spending a few days with Professor and Mrs. Haines.

E. D. Kendig, one of the first students of Juniata, made a tender and impressive talk in the Juniata reunion at Roanoke. He is engaged in preaching and missionary work at Stuart's Draft, Virginia.

Two social functions of especial merit this spring were the receptions given by the faculty and the normal seniors. On the evening of April 8th the Faculty smiled most pleasantly and greeted every one with cheery words as they wondered among the guests in the dining hall adorned with the college colors. The instrumental music and the selections by the college quartet were highly appreciated. Several of the faculty gave short, interesting addresses on the growth and meaning of Juniata and general college life. The announcement, by Professor Emmert, of the purchase of an athletic field was enthusiastically received. The refreshments were dainty and well served. The guests spent a very happy evening. The senior reception on the 13th of May was delightful. The decorations in the class colors, purple and white, were pleasing. The windows were filled with twigs of blooming dogwood, and the motto, "Virtue," was tastefully placed over the large mantel. The entertainment and refreshments kept the large assembly in continual smiles. Souvenir diplomas were presented.

THE ANNUAL CONFERENCE OF THE BRETHREN CHURCH

It is only natural that the Annual Conference of the German Baptist Brethren Church should bring together a large number of the graduates and older students of the colleges of the brotherhood. Being active Christian workers as most of

them are, they deem it a pleasure to assemble to listen to and to discuss such measures as come before the conference.

From the nature of the topics discussed the first part of the meeting is the most interesting to all. The Sunday School, Missionary, and Educational Meetings are well attended, and, this year, were especially good. Juniata had representatives in each of the meetings. President Brumbaugh himself spoke at the Sunday School Meeting on "Educational Principles in the Sunday School"; and at the Educational Meeting he gave the most practical and powerful address that has ever been given in Annual Conference. After the Doctor had talked over half an hour he was inclined to quit; but cries of "Talk on," "Don't quit," "More," voiced the sentiment of the vast assemblage, and he talked on much to the delight and good of all. Never was a meeting so distinctly educational held in conference. The sister institutions were each represented by a member from the faculty and by graduates and students. Walter B. Yount, a member of the class of '80 in Juniata, represented Bridge-water College of which he is president. A. C. Wieand, '90, a member of the McPherson College faculty, now a student in the University of Chicago, represented our Kansas sister.

The people of Roanoke, Virginia, where the meeting was held, and a large number of conference guests listened to Doctor Brumbaugh give the "most powerful sermon ever preached in Roanoke," as one of the hearers expressed it. The churches of the city and the Y. M. C. A. Hall were open to the visiting ministers. The people of Roanoke and vicinity were most hospitable and made the annual conference of '99 one of the most enjoyable in the history of the Brethren Church.

JUNIATA REUNION

The following account of the exceedingly pleasant reunion of Juniata is clipped from *The Roanoke Times* of May 23d:

"After the morning session of the Brethren's Conference yesterday, about five hundred students, graduates, former students, and friends of Juniata College, Huntingdon, Pa., gathered in reunion in a corner of the tabernacle.

"All manifested a hearty loyalty to their alma mater and college home. Dr. M. G. Brumbaugh, president of the college, called the meeting to order. After a few inspiring words in the Doctor's own peculiar, forcible way, he introduced Professor Swigart, of the college. The professor had attended church three times on Sunday, and each time he listened to one of the Juniata "boys." That did his heart good, and he gave an enthusiastic talk. Professor A. C. Wieand, of McPherson College, Kansas, a member of the class of '90 in Juniata, spoke earnestly of his years in the college and of the superlative meaning of several years spent on College Hill along the beautiful Blue Juniata. Professor W. B. Yount, of Bridgewater College, Va., a graduate of Juniata; E. D. Kendig, one of the first students, Mrs. Dr. A. S. Rosenberger, of Covington, Ohio, a graduate of the class of '91, and others, spoke tenderly and heartily of their life as influenced by contact with the soul-inspiring teachers and the busy band of earnest students.

"Elder H. B. Brumbaugh, president of the board of trustees of the college, gave a few words in reference to the early history of Juniata. . . . The college is firmly established in Christian principles and numbers among its graduates some of the most earnest and active men and women in the church, and in all lines of life. Juniata College, with the wonderfully powerful Dr. Brumbaugh at its head and its strong work, certainly merits the hearty support it is receiving from the church and many others from a half dozen States. The faculty is composed of strong Christian men, who have taken their preparation in such universities as Jena and Leipzig in Germany, Harvard,

Yale, Pennsylvania, and others in America.

"At the close of the meeting Dr. Brumbaugh again spoke. Elegantly illustrated circulars of the college were distributed, giving a good eye and mind view of the life in Juniata."

It would certainly be a pleasure to publish the names of all those present at the reunion, but owing to the great crowd and the brief time only a few names were handed in. These are given. The year accompanying a name indicates the time of work at Juniata. E. D. Kendig, S. S. Aldinger, and M. Lee Fellers, '77; John Calvin Bright, Samuel Garber, and George A. Phillips, '79; Walter B. Yount, '80; M. G. Brumbaugh, '82; G. W. Falkenstein, '83; Anna C. Spanogle, '83; I. W. Leatherman, '86; Annie Mohler Spanogle and S. Della Spanogle, '87; Bertha M. Nininger, '89; A. C. Wieand, '90; Annie M. Nininger, Elizabeth D. Rosenberger, and F. F. Holsopple, '91; E. L. Rinehart, '92; Zella Benedict, S. S. Blough, and F. L. Reber, '93; Florence Hess, E. E. Blough, and W. K. Conner, '94; Ada C. Reichard, George C., Annie F., and Benj. C. Moomaw, and I. C. Holsopple, '95; Anna Ross, Fannie Shellenberger, Florence Norris, Harvey Replogle, '96; B. F. Kittinger and Benj. Ranck, '97; Bessie Rohrer, Emma Keeny, B. F. Moomaw, C. C. Johnson, J. W. Cline, M. T. Moomaw, C. A. Studebaker, and J. S. Zimmerman, '98; Mabel Snavelly, Bennie Nininger, J. B. Emmert, L. M. Keim, E. D. Nininger, W. L. Shafer, '99; and W. J. Swigart, H. B. Brumbaugh and wife, Dr. A. S. Rosenberger, Dr. R. T. Akers, P. J. Blough, I. H. Rosenberger and wife, H. B. Hollinger, Mrs. Henry Laughlin, Jesse R. Oller, S. O. Larkins, Chester A. Garber, Emma Woodie, S. E. Dubbel, Vina E. Shellenberger, Ida Price, Minerva Roop, Benj. Keeny, Samuel Weybright and wife, M. F. King, and M. H. Spicher.

ATHLETICS ON COLLEGE HILL

GEORGE H. WIRT

The athletic spirit has never been dead in Juniata, but the acquisition of a "field" has given a new impetus to athletics in the college. For a number of years at the beginning of both the fall and the spring terms an athletic association has been organized; and, although baseball—and occasionally, a light game of football—has been indulged in, yet no plan for systematic playing had been made. For several years there has been a tennis association for whose advantage an excellent court was made in 1897. A view of the court appears elsewhere in this issue of the ECHO.

According to the custom, at the beginning of this term a mass meeting of the boys was called to form an organization, and it was determined both to do better playing than has been done heretofore and to have a representative team. Officers were elected, ways and means devised, and work started. After several weeks of promiscuous playing a team was chosen subject to change by the captain at any time. Since then training and practice have had constant attention.

About the time the team was chosen the new field was added to the college grounds, and the trustees recommended the appointment of an athletic committee of six members—two trustees, two members of the faculty, and two students. When the boys realized that the authorities were working for and with them, it needed no ghost to tell one that a hearty spirit was aroused and that the team practiced more enthusiastically. It was not long until three challenges were received. These were accepted, and the resulting score is:

Juniata, 12—Huntingdon, 5

Huntingdon, 11—Juniata, 1

Juniata, 11—Grafton, 5

Although the boys are by no means professional players and still make some errors, yet that they are cool and do good playing has been acknowledged. Some may ask what benefit is to come from this apparent waste of time. There is but one reply—besides the excellent physical exercise, baseball and more especially football afford systematic training and at the same time bring into play the individual judgment.

The following is the team as they played at the last game, on May 30th: F. W. Groff, p; H. F. Sieber, c; F. N. Brumbaugh, 1b; I. R. Beery, 2b; J. A. Biddle, 3b; J. C. Reed, ss; G. M. Eichelberger, rf; G. E. Burget, cf; E. L. Swartzlander, lf; G. H. Wirt, captain.

LITERARY SOCIETY NOTES

ORIENTAL

VINNIE SHUSS, Correspondent

Fellow Orientals, out in life's field of labor, the spring days come and go, the robins chirp on the campus, and the leaves whisper an evening message, as the tower bell calls us to our society work, yet we pause a moment and think of those who in years ago spent many of the twilight hours doing society work; and thus were the means of helping to place our society where it stands to-day. We realize what you have done and kindly invite you back to see the result of your efforts.

As examination time draws near one naturally turns his attention to his books. Still we have faithful workers—those who realize that time spent in this kind of work is not lost but helps them to express their thoughts more clearly in the classroom and in public. Our last meeting consisted of recitations, talks, open de-

bate, music, and the Oriental Star, which still holds its place in our public meetings.

Let us labor on and remember that our best efforts for to-day should be the stepping stone for higher attainments in days to come.

The following books have been added to our library by purchase: Pickard's life of Whittier, 2 vols.; Speer's "A Memorial of a True Life—Hugh Beaver"; Bellamy's "Equality"; George Adam Smith's "The Life of Henry Drummond"; Henry van Dyke's "Little Rivers"; McCall's life of Thaddeus Stevens (American Statesman Series); Kipling's "The Day's Work"; and Willard's "Occupations for Women." Grace Hileman donated Meyer's "Steps into the Blessed Life."

BIBLE DEPARTMENT

The value of Hebrew and Greek to ministers of the Gospel and to Bible teachers:—1. Without some knowledge of Hebrew and Greek you cannot understand the critical commentaries on the Scriptures, and a commentary that is not critical is of doubtful value. 2. Without some knowledge of Hebrew and Greek, you can not satisfy yourself or those who look to you for help as to the changes which you will find in the revised Old and New Testaments. 3. Without some knowledge of Hebrew and Greek you cannot appreciate the critical discussions, now so frequent, relating to the books of the Old and New Testaments. 4. Without some knowledge of Hebrew and Greek you cannot be certain that, in your sermon based on a scripture text, you are presenting the correct teaching of that text. 5. Without some knowledge of Hebrew and Greek you cannot be an independent student, and in all cases a reliable interpreter of the Word of God.

6. The Hebrew language has, in all, about seven thousand words, and of these one thousand occur in the Old Testament over twenty-five times each. 7. The Hebrew grammar has but one form for the relative pronoun in all cases, numbers, and persons; but three forms for the demonstrative pronoun. The possible verbal forms are about three hundred as compared with the twelve hundred found in Greek. It has practically no declension. 8. Within ten years the average man wastes more time in fruitless reading and indifferent talk than would be used in acquiring a good working knowledge of Hebrew and Greek that in turn would impart to his teaching that quality of independence and of reliability which so greatly enhances one's power as a teacher. 9. There is not one minister in ten who might not, if he but would, find time and opportunity for such study of Hebrew and Greek as would enable him to make a thoroughly practical use of it in his work as a Bible preacher and Bible teacher.—*Selected.*

NEW TESTAMENT OUTLINES

JESUS' DISCOURSE WITH THE SAMARITAN WOMAN—NUMBER 2—John 4: 11-26

A FULLER REVELATION

Jesus having shown the woman that he was unconcerned about the differences that existed between them, and that he was ready to impart something of great value, proceeds to show in what the value consists. First, the water that he will give is *living* water. This she does not comprehend, as is shown in verse 11. She thinks only of water welling up from its source in the heart of the earth—such as might be found at the bottom of Jacob's well. Hence she asks the two questions in verses 11 and 12. Jesus meant the grace of God in himself, a gift he was

willing to bestow not only on the Jews, but on this Samaritan as well. In answer to her questions Jesus makes a further explanation of the water he was willing to give—verses 13 and 14.

Note two statements: 1st. The water that he gives quenches thirst forever; that is, those who accept of this water will continue to drink, so that there will be no time when they will thirst. God's grace is ever present and there is no time when our desires may not be met. Another view is this: The word for *drinketh* in the original is in the aorist subjunctive and therefore denotes a completed, not a continuous act. The thought according to this view is that a man receives Christ and his grace, once for all; that his condition is permanently changed, and that his thirst will be different from what it was before.—*American Commentary* on verse 14. 2nd. In this statement Jesus shows what this water will be to those who partake of it. It will be "a well of water springing up into everlasting life." It will be a constant supply, an unfailling fountain; that is, religion will abide with us. The expression, "springing up," is a beautiful image of the religion of Jesus Christ. It is not like a stagnant pool, but like a living fountain that flows constantly, regardless of external circumstances. The further statement, "into everlasting life," shows that it is eternal in its nature and will continue on forever. What a wonderful revelation of what Jesus is to all who in faith receive him as their Savior! He is to them a neverfailing source of help in all times and circumstances; he gives to men a new life with great possibilities of growth, which manifests itself in a life of piety, like a flowing stream, and has its end in everlasting life. This religion is not like a natural fountain which may play awhile and then die. The

woman did not, however, understand him, and it shows how slow sinners are to comprehend the religion of Jesus.

In verse 16, Jesus proceeds to introduce another method by which to reveal himself. This time he shows his omniscience. This he did by telling her the number of husbands she had, and that the one she now has is not really hers. Note, that instead of branding her as a great sinner for having been married to five men and now living in open vice, he commends her for telling the truth. This shows tact. Had he reprimanded her for her sin he might have cut off further inquiry and closed up the avenue through which the truth might enter her darkened soul. It is not so much the mission of a religious teacher to condemn sin, as it is to reveal the Christ life. When this life is seen it shows the ugliness of sin. The effect of the statements made in verses 16, 17, and 18 brings the woman to the conclusion given in verse 19. She concludes that he is a prophet, that God is the author of what Jesus said about her, and admits that it is all true. Further, she perceives that Jesus has superhuman knowledge, and ascribes that knowledge to God in calling him a prophet.

He has now succeeded in giving her a beam of light and she suddenly turns away from this subject to another, less personal and painful, for she was not so depraved and hardened as to glory in her shame. She now refers to the much disputed question between the Jews and Samaritans as to the proper place to worship.* Jesus at once takes advantage of this reference to teach her the nature of God and his worship.

In verse 21 he tells her with the authority of a prophet that a time was near when neither Gerizim nor Jerusalem would have any claim as a place for wor-

*For the origin of this dispute see *In the Times of Jesus*, pp. 63-65.

ship, and then asserts in most positive language that the Samaritans were ignorant as to the object of their worship. The Samaritans accepted the Pentateuch but rejected all the rest of the Old Testament; hence they knew much less of God than the Jews who accepted it all. "We know what we worship," said Jesus, and as he spake not for himself but for the Jews as a people, he doubtless meant a comparative knowledge of God, that is, in contrast with the knowledge possessed by the Samaritans. In verse 23 true worship is described: First, true worship is in the spirit; that is in contrast to rites and ceremonies. Worship is spiritual when the heart is offered to God and when we do not depend on external forms for acceptance. Second, it is to be in truth, which means that it is to be within the sphere of truth or in conformity with it.

Having explained true worship, Jesus proceeds in verse 24 to explain what God is, the object of worship. He is a spirit, and therefore omnipresent, not confined to a mountain top or temple walls. This is also given as a second reason why he should be worshiped in spirit and in truth—first because the Father seeks such to worship him, and second because God is a spirit. A spiritual worship is therefore, the offering of the soul and the homage of the heart. The discussion of true worship and God brought to the mind of the woman the thought of the Messiah which is called Christ. She did not yet clearly understand but her language indicates that she had at least a suspicion that Christ might be conversing with her. At least she had been brought to that condition of mind that Jesus in his great wisdom considered it an opportune moment to reveal himself fully to her, and then came the wonderful revelation, "I that speak unto thee am he."

The question is sometimes asked, Why did Jesus in the beginning of his ministry reveal himself so fully to this Samaritan woman and yet avoided making the same positive statement to his own people? To our mind there cannot be given a positive answer to this question, but may it not be because of her great desire to know the truth? Jesus was always attracted to those who earnestly sought after the truth. If we earnestly seek the truth we shall know it.

J. B. BRUMBAUGH.

OLD TESTAMENT OUTLINES

ISAIAH, CHAPTERS 28-33

This group of prophecies deals with the relation of Judah to Assyria. A warning is addressed in chapter 28 to the politicians of Jerusalem from the impending fate of those of Samaria. He then turns, verse 7, to address Jerusalem. There is a turning aside from the counsel of the prophet. The political leaders turn from the prophet's message and trust the help of Egypt to free them from the Assyrian yoke. The day will come when they will see their folly. The present political and social relations are unnatural and gauling. They are like a couch too short for rest, with a covering too scanty for shelter. Verses 8-22. "*For the bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it,*" verse 20. Verses 23-29 are words of consolation addressed to Isaiah's followers. God's purpose in the discipline of his people is taught by a parable. This parable of the plowman shows how methodical God is. From verses 1-4 it is evident the prophecy was written sometime previous to the fall of Samaria, i. e., 722 B. C.

Chapter 29 opens with an address to

Ariel. The word in the Hebrew means a great hero or lion of God, i. e., lion-like champion, hero. The word is used here of Jerusalem. Jerusalem will be besieged and seriously oppressed by her foes. In a moment "the multitude of all the nations that fight against Ariel, even all that fight against her and her stronghold, and that distress her, shall be as a dream, a vision of the night," verse 8. The words of the prophet are viewed with astonishment. They seem to be intrenched in security and cannot believe the words of Isaiah, verse 9. The prophet reproves them for their shortsightedness and informs them that the council of their wise and prudent men will perish and be hid, verses 10-16. He closes with a graphic picture of the downfall of Assyria and pictures the changed character and temper that will be manifest in the nation, verses 17-24.

Chapter 30 treats of the bad politics of Egypt and the danger of an alliance. Judah was seeking an alliance with Egypt at this time when Egyptian affairs were in a state of uncertainty and unsettlement. For some years it had been doubtful who was the real ruler of Egypt. An embassy is already on its way to affect a treaty with Egypt. Isaiah predicts the result. He sums the character of Egypt up in one word, viz: "*Rahab*, that sitteth still." That is to say, she promises but never performs, verses 1-7. The results of their waywardness and impotency are pictured in verses 8-17. The tone of the prophet changes in the latter part of the chapter and he gives a picture of the transformed character of the nation and the overthrow of the Assyrian invader. Date about 702 B. C.

Chapter 31 is largely a repetition of the principles which the prophet has already proclaimed in connection with the faithless intrigues of Judah for an alliance

with Egypt. Events were now moving rapidly and the prophet speaks with hurried words. "The chapter is remarkable for three very unusual descriptions of God. They rise in climax enforcing three truths:—that in the government of life we must take into account God's wisdom; we must be prepared to find many of his providences grim and savage looking; but we must also believe that he is most tender and jealous of his people."

The first eight verses of chapter 32 depict once more the ideal future, dwelling in particular on the regeneration of society and the recovery of an ethical moral judgment. Chapter 32: 9-20 is an address to women. They are rebuked for their carelessness and their refusal to hear the message of the prophet. Their feeling of assurance is entirely false. Crops will fail. A purifying influence will eventually come changing nature, also the moral and religious character of the people.

Chapter 33. The end of the spoiler, i. e., the Assyrian is approaching. The country presents a sad picture of desolation, but the time has come for Jehovah to defend his city, verses 1-12. They will look upon the distress as a thing of the past. Zion shall be safe. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken," verses 13-24. The date of this chapter is about B. C. 701. Sennacherib had taken a number of Judean cities and imposed a fine on Hezekiah. He made a fresh demand also for the surrender of Jerusalem. Isaiah sets himself to encourage and reassure his people.

AMOS H. HAINES.

THE EDUCATIONAL WORLD

Dr. A. Thomas Smith, vice-principal and professor of pedagogy in the West Chester State Normal School, has been unanimously elected principal of the Mansfield State Normal School. Dr. Smith was graduated from the West Chester State Normal School and from the New York University.

President McKinley has received the degree of Doctor of Laws from the following institutions: Allegheny, McKendall, Ohio Wesleyan, Chicago, and Yale.

The fourth annual Lafayette-Lehigh debate, on May 12th, resulted in Lehigh's triumph with the affirmative. The question was, "Resolved, That discriminating duties should be imposed to increase the United States Merchant Marine." In these debates each institution has won twice over the other.

To complete the two hundred and ninety courses offered at Harvard forty-four years of study would be required, according to President Eliot's calculation.

Every Christian college man and every student will be helped by reading "The Necessary Characteristics of a Christian College Student," the leading article in the *Syracuse University Forum* for May 12th, by President Ellis of Hobart College.

The white and gold of *The College Folio* indicate the good qualities of the "The College-bred Woman," one of the leading literary articles. It is worthy of careful reading.

A special college-song edition of *The Campus* was issued recently in the hope that "it might be of some aid in helping along college spirit and enthusiasm for old Allegheny." It ought to prove to be a good tonic.

The Harvard library has received a donation of \$5,000 for the purchase of books relating to the Department of English Literature.

If one may judge from the thousand members of the oratorical society of the University of Michigan and from the numerous intercollegiate debates and contests, interest in these lines of mental activity is not lagging, as is sometimes thought. These are certainly indications that out-of-class-room mental individuality is keeping easy, steady pace with the rapid strides of athletic sports in recent years.

The following words from Hon. Chauncey Depew are worthy of wide quotation: "He who gives to the hospital gives well; he who gives to the asylum or the home gives well; but he who gives to the college gives best: for," said he is his accustomed railroad language, "the money that goes to the hospital goes for repairs, but the line can never be made as good as new, and the earnings are not sufficient to keep the concern going. The money that goes to the home or the asylum, where are the incurable in mind or body,—that is where humanity is in the hands of a receiver, and the money goes to keep a bankrupt concern going. It is all very well, all very well. But the money that goes to the college goes for construction,—a new line, new cars, new locomotives. The line runs through the region where God's acres have never felt the beneficent influence of the plough. The line runs past a spot where the mill may be built; it runs past the place where the home may be established; it runs through the region where cities may spring up; and it carries out and distributes right and left the missionaries of God for the enlightenment of mankind and the salvation of the republic."

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EDITORIAL

STUDENTS PREPAIRING for professional work along pedagogical lines have finally become impressed with new and rational views in preparation. It was the custom, formerly for persons preparing for higher professional work, in teaching, to devote themselves wholly to the study of the branches to be taught, and that work was directed by textual helps, mainly. It is strange that the human mind has such a strong tendency to follow ancestral ruts and acts so slowly when directed toward independent lines. All professions have suffered by this same tendency, and in some there has been no manner of relief, but the toggery of the semi-superstition of former ages still dominates the thought and directs the operations.

To be prepared to teach the branches of study to be pursued by the pupils and not have a thorough, and comprehensive knowledge of the objects to be taught, would be as foolish and unscientific as for a physician to understand all remedies to be used in treating disease and have little or no knowledge of the nature of the diseases to be treated; or for a surgeon to

be familiar with all the surgical instruments and appliances to be employed in operations and be ignorant of the anatomy of the structures upon which he would be expected to operate.

Child-study is the key that unlocks all the hidden mysteries and makes plain the work that in its ignorant application, in the past, has caused ruin to many, to untold numbers of bright minds, and the wreckage of the teachers' ignorance and folly to be strewn all along the way in their attempt to adapt the mind and capacity of the child to the branches of study, instead of adapting the teaching to the child nature and capacity.

It is a fortunate thing that a reform has been inaugurated in this matter. Child-study should be the first step, as it is the most important in the preparation for teaching; and being the most important it is the highest study for a teacher. A knowledge of the sciences pales into insignificance, in the preparation for teaching, as compared with a thorough knowledge of the child nature and child mind. The mother who has this knowledge and is ignorant of all scientific knowledge often shows a success in teaching her children, that puts to shame the best efforts of

the learned occupant of the school-room.

It often happens that children who were making rapid progress in knowledge under the rational tutorage of the wise mother, become dull and cease to make progress when sent to school. The fault lies in the want of a proper understanding, by the teacher, of the child nature. What wise man has not learned his lessons of profounder knowledge by his association with children and what teacher might not be a wiser and more successful teacher by a closer study of the untrammelled child-life and nature?

The conviction impresses itself, that the want of this important knowledge on the part of the teachers of the past, has been a greater hindrance to the progress of education in the world than all other sources or causes of ignorance combined; so its importance should be deeply impressed upon the mind of every teacher, and the needed preparation made before he attempts to enter the school-room to discharge the important duties there devolving upon him.

THE ECHO editor attended the alumni reunion of his *Alma Mater*—the University of Pennsylvania—the thirteenth of June. His class—'66, medical—consisted of 162 members. Forty-four are dead, four unknown, and the remainder have scattered to the four winds of the earth during the thirty-three years since graduation. Less than a score attended the reunion, and few of these were known to each other. It seems sad to reflect what havoc time makes with our friendships and associations, even in so short a time.

The University of Pennsylvania is a great institution. In 1866 its one hundredth medical class went forth to practice the healing art. It has made steady growth and progress, and its over four-

teen thousand alumni have virtually covered the earth, and have invaded every profession, and became occupants of every honorable calling in the world. In 1866 the institution was confined to two large, but unpretentious looking buildings, on ninth street between Chestnut and market; now its buildings cover fifty six acres of ground in West Philadelphia; and the President in his address to the alumni announced a recent gift of three-and-one-half acres, which will soon be occupied by needed buildings. Class gifts, the benefactions of friends, and liberal donations have enabled the University to attain a growth not only phenomenal in the world's history, but have enabled it to take rank as the foremost institution of learning on the earth. Its growth is not completed, as all the fields of human knowledge are not yet within its control.

What may not be accomplished with a student body of seven thousand, eight hundred collected under one management, by an institution that can expend over a million dollars in one year in its work and improvements, after an existence of nearly a century and a half? Of such an alma mater one may justly feel an honest pride. Dr. C. C. Harrison, the president, has injected a new life into the great institution and well deserves the congratulations of all friends of education.

JUNIATA COLLEGE REUNION IN EASTERN PENNSYLVANIA

A FORMER STUDENT

June third marks an epoch in the lives of many Juniata College students living in eastern Pennsylvania. Belmont, in Fairmount Park, was the place appointed for our meeting.

Three o'clock found us meeting and shaking hands with those who had grown

dear to us in our school work. Memory was kind and allowed us to pluck only the most beautiful and most fragrant blossoms as we traversed her paths. Here we were knit together in love and the warm hand-clasps and pleasant words greatly strengthened the band whose past had much in common.

After a couple hours spent in social intercourse—much like the good times we used to have in chapel and parlor, or on campus, our president, Doctor M. G. Brumbaugh, gave the command, "Fall in line!" and with one accord about sixty-four of us obeyed and wended our way to a large, cool dining room in Belmont Mansion. The tables formed a letter U, so that the greater number of us might face each other. Served with croquettes, deviled crabs, soft shelled crabs, (crabs on the wholesale), lobster salad, potato salad, chicken salad, and other "sallies"; and then constantly and earnestly urged by Doctor "M. G." to "eat more crabs," one almost forgot whether he was to eat to live or live to eat, or whether it was better to die for a good cause by eating, or to live for a good cause by denying.

Suddenly we stopped eating—crabs all gone—and our toast master, Doctor Brumbaugh—he who so thoroughly enjoys toasting others, called on T. T. Myers for a toast on "Experience with a Juniata Graduate." Just why he should be called upon first to give a toast on this subject has not yet been decided by the writer. Naturally all turned sympathetically towards Mrs. "T. T.," and then listened for what they supposed might be bitter and varied. But happy wife!! He used another graduate, held him up that we might profit by his experience. We enjoyed hearing how W. P. sold his cornfodder, haystacks, and stovepipes, went west where all was vernal, and brought back to eastern Pennsylvania

one of the sweetest companions and best housekeepers that the West affords.

Jennie Dome, our winsome Jennie, who always has a welcoming smile, was called upon for a toast, "We Gigglers." Jennie told us the world would be bleak enough and the young men would be too free from embarrassment were they not some gigglers to break the monotony.

Ida Pecht, in giving a toast on "Old Maids of Juniata, by One of Them," furnished us a living example of how Juniata's girls always remain young and beautiful. C. W. Baker, our faithful Chalice, still cutting his way with the chisel and hammer of industry and perseverance, was called to give a toast on "Old Bachelors." We knew that our brother could not talk upon a subject, the thought of which was foreign to him. He told us, however, that the reason why he was an old bachelor was because he "had tried several times and failed." Never mind, Chalice will take a day off sometime and consider the way of the wise.

Roland Howe gave a toast, "Juniata in the Counting-Room." Roland's toast was buttered well with experience and softened with the rich cream of love for Juniata. We are sure our brother would carry Professor Saylor's admonitions into the counting-room. J. J. Shaffer spoke of "Juniata in the Pulpit." He said, "To be successful one must be in love—in love with the race—the human race." One's success depends upon the race in love, but our brother says well when he tells us we must be in love with our work whatever it is, and surely the Master will bless Juniata's boys who are in the pulpit, if they have that love for saving souls which every man of God should have.

A. P. Silverthorn told us about "Juniata in the Schoolroom." It is necessary

only to know Professor Silverthorn and to look into his school work to know that he carries Juniata's training right there.

W. S. Price, the man who sold his haystacks and took unto himself one that became a half that she might make him a better half, gave us a history of the "Old Students." He told us that Juniata students never get old. He spoke of how the Greeks at one time believed that the seat of learning lay in the stomach, but in our day we can measure a man only by what he has in his head and not by what he has in his stomach. Any amount of deviled crabs or lobster salad would not make one any wiser.

Anna Ross told us about the "Juniata Girls Without Boys." "Since there is a reason for everything there is doubtless a reason for being a Juniata girl without a boy. Once a Juniata girl, always an independent girl. A girl graduate is able to carry her own umbrella, put on her own overshoes, carry her own prayer book, and her own—checkbook. At Juniata, girls learn that one's happiness does not depend upon her being married, and the girl who PREPARES for work, whether in the home, in the schoolroom, or in the foreign field, finds a place."

She who was known as "Miss Florence" at Juniata gave a few words on "Juniata," in which she revealed a love that does not grow cold and an interest in the work that keeps equal pace with the work at the college.

Doctor Brumbaugh, who had a speech every time anyone else had one, now told us how the college was prospering, and how we might each in our own way do much good. A motion was made by T. T. Myers to effect a permanent organization. This carried and we hope to meet next year in a similar way. The following officers were elected: President,

Doctor M. G. Brumbaugh; Vice President, C. W. Baker; Secretary, Mrs. Florence Myers; Treasurer, A. H. Ressler.

We are strengthened by this reunion. While many of us are not permitted to attend the commencement exercises, in this way we are enabled to touch with each other and demonstrate in some way our love for our Alma Mater. God bless the mother who gave us social, mental, and spiritual food!

The sixty-four persons present were:—Doctor M. G. Brumbaugh and wife, Flora Parks, A. H. Ressler and wife, Gertrude Hess, Iva Krupp, T. T. Myers and wife, R. L. Howe and wife, Charles Wensel and wife, A. P. Silverthorn and wife, Mrs. Mary S. Geiger, Mrs. Konigsmacher, Ella Wise, Miss Velotte, Mr. Bear, Mrs. (Keller) Bear, Harry Hoar, Mrs. Lizzie (Detweiler) Hoar, Ella Arnold, Laura Norris, Ida Youtzey, Ida (Wilson) Hildebrand, C. L. Winey, J. J. Shaffer, W. S. Price, Elmira Price, Mary Harley, Sara Harley, James Harley and wife, Linwood Harley, Wilbur Harley, Jacob Harley, Charlotte Harley, Anna Ross, Harry Howe, Mary Anderson, Emma Derno, Ida Pecht, S. B. Heckman, J. W. Cline, Laura Sloan, Anna Keim, Frank Bechtel, C. W. Baker, Emma Tyson, Miss Smedley, Linwood Isenberg, Jesse Hunsberger, Wilson Price, Jennie Dome, Mamie Dome, Mr. Dome, Bertha Detweiler, D. R. Hanawalt, Edwin Detweiler, Omar Good, Fannie Shellenberger, and Madilla Moyer.

COLLEGE DEPARTMENT

Another year in college !

Has it doubled your power ?

Another year of in-filling !

Has it made more of you ?

Be sure it has multiplied your respon-

sibility to the world of human beings your life shall touch.

The college graduate who realizes that he has but passed into what Doctor Hulbert calls "The University of Common Sense," will not be found in the by-ways of life when great things are doing in the world.

A decade has meant much of growth to Juniata College. Ten years ago she graduated but three students in all her departments. This year twenty-nine hope to take their diplomas on Commencement Day, not to mention the large number who have been graduated from the Business Department during the year. In the growth of the older departments and in the establishment of new ones, ten years have made many changes, and still greater things are already in sight.

COLLEGE SONGS

Perhaps nothing ministers to the perpetuation of a healthful college spirit better than college songs. They "glide even into one's darker musings, and steal away their sharpness ere he is aware." The voice of song is ever welcome, and its message lingers long after the sound has died into the still night or floated away on the wings of the breezy morn. And the student who goes from the college humming the familiar tunes that have rung in his ears as he moved through college halls or across the campus, will find his thought recurring to his Alma Mater with ever increasing devotion. The familiar incidents of those northern and southern armies facing each other on the eve of deadly conflict, and yet finding their hearts responsive as one man, to the strains of "Home, Sweet Home," finds confirmation in the instant sympathy which utter strangers feel for each other when they learn their intellectual kinship

through the medium of a college song.

Two things are necessary for the best in the field of college song: first, those who can write the songs; second, those who can sing them so well as to make them popular. Juniata is fortunate in having been able to meet both conditions in a very short time; for it is but recently that the songs have become a distinctive feature of our own college life. The credit for the composition of our songs belongs to Doctor Lyon; those who have heard the College Quartet know well what influence has made them "go."

Not all college songs are equally good, nor do we claim that those presented below are all of equal merit. The "local hits," of course, can be appreciated by the Juniata student alone, but a collection of college songs without these would of necessity, be devoid of the "inner essence."

Whatever may be said of the songs given below, which are a few of those sung by the College Quartet, we believe it will be admitted that they smack of college life, and have, many of them, something of the freshness that is never wanting along the banks of the "Blue Juniata."

JUNIATA

There's a school up here on College Hill,
Fol de rol, de rol, rol, rol;
Where we our heads with knowledge fill,
Fol de rol, de rol, rol, rol.

Juniata, hip, hurrah!
Juniata, hip, hurrah!
Juniata, hip, hurrah!
Hip, hip, hip, hurrah!

We drink in Latin, feed on Greek,
And German, French, and Hebrew speak.

We learn about the sun and stars,
Of Venus, Jupiter, and Mars.

Of Physics, too, we have our fill,
And higher math's a bitter pill.

Some study hard, some like a horse,
While some prefer the calico course.

At last into the world we come,
We've made good friends and studied—some.
The saddest tale we have to tell,
Is when we bid our friends farewell.

GAUDEAMUS

Gaudeamus igitur,
Juvenes dum sumus,
Gaudeamus igitur,
Juvenes dum sumus.
Post jucundam juventutem,
Post molestam senectutem,
Nos habebit humus,
Nos habebit humus.
Vita nostra brevis est,
Brevi finietur,
Venit mors velociter,
Rapit nos atrociter,
Nemini parcetur.
Vivat academia,
Vivant professores,
Vivat membrum quodlibet
Vivant membra quaelibet,
Semper sint in flore.
Juniata floreat,
Quae nos educavit,
Caros et cammillitones,
Dissitas in regiones
Sparsos congregavit.—*Selected.*

THE TRAGEDY

Tune—Peter Gray

Once on a time were some young men,
All on a winter's day;
They used to go to that there school
Called Ju-ni-a-ti-a.

Cho.—Blow, ye winds of the morning,
Blow, ye winds, heigho!
Blow, ye winds of the morning,
Blow! Blow! Blow!

And in that school were some young maids,
As fair as maids could be;
And men and maidens fell in love
With great facility.—Cho.

And once they wanted to go down
To a play in Huntingdon;
But the cruel, cruel faculty
Said they'd campus every one.—Cho.

Now when the men heard this, they felt
Like doing something rash;
So each one took his razor keen
And shaved off his mustache.—Cho.

And when the maidens heard the news
They straightway went to bed,
And never did get up again,
Until they di-i-ed.—Cho.

THE ONEIDA "BALL"

Tune—Peter Gray

Say, fellows, have you heard the girls
In that Oneida Hall?
They meet of afternoons and nights
To have an old-time bawl.

Cho.—Blow ye winds, etc.

One girl will say unto her chum,
"I don't know what to do."
And then the chorus starts afresh,
"Let's try a boo-hoo-hoo."

Now, little girls, pray what's the use?
'Twill swell that pretty nose;
'Twill make your eyelids red and sore,
And this is how it goes:

Cho.—"I'm going home in the morning,
Going home, heigho;
I'm going home in the morning,
Oh! oh! oh!"

AMICI

Our strong band shall ne'er be broken,
Formed in college halls;
Unkind word is never spoken
In Juniata's walls.

Cho.—Amici usque ad aras,
Deep graven on each heart,
Shall be found unwav'ring true,
When we from life shall part.

Memory's leaflets close shall twine
Around our hearts for aye,
And waft us back o'er life's broad track,
To pleasures long gone by.

College life at best is fleeting,
As year succeedeth year;
May then our hearts be ever beating
For Juniata dear.

THE COLLEGE LADDER

Tune—The Pope

The Freshman has a hard old time;
He must the college ladder climb.
He sees his sheepskin plain in view;
But years must pass e'er he is through.
The Sophomore better pleases me;
He's full of life and jollity.

He knows as much as twenty men,
You ne'er will see his like again.

The Junior is a happy man;
He works as hard as e'er he can,
And then he puts his book away
And sings his merry roundelay.

The Seniors are the upper ten;
Look down upon us common men.
So when a Senior grave you see.
Take off your hat to majesty.

So Freshman, tho' your goal's far off,
Remember you'll become a Soph;
And when you are a happy Jun,
Just think you'll be a Senior soon.

"6:15 A. M."

Tune—Wake, Freshman, wake!

The stars, bright watch keeping, behold us still
sleeping

And kindly smile upon us from on high.
Our summons awaiting, with hearts scarcely
beating,

The weary students on their couches lie.

Cho.—Wake! wake! chum, awake! wake, for
the five minutes fly,

Now dress in a hurry, and then quickly
scurry,

E'er a bolted door shall meet your anx-
ious eye.

While some sadly ponder, still others will won-
der,

Why breakfast time has passed them, hungry,
by;

But O fortunati, O terque beati!

For whom an open door shall greet the eye.—
Cho.

MY CHUM

Tune—The Mermaid

Once I went up stairs to find my chum
But no chum was there at all;
He had met his girl near the chapel door,
And was loit'ring in the hall.

Oh, the wintry days may come,
And the stormy winds may blow;
But I, poor fellow, went skipping to my room,
And my chum in the hall down below.

Next day there came a message for my chum,
'Twas polite as note could be,
"Will you call at the office at half-past twelve,
And explain Rule Four to me."

Oh, the wintry days may come,

And the stormy winds may blow,
But I sat in my room and I chuckled and I
laughed,

At my chum in the office down below.

But now we are up, and now we are down,
As you may plainly see,
That evening I had an engagement with my
girl,

But my chum had the parlor key.

Oh, the wintry days may come,
And the stormy winds may blow:

But tongue can't tell what I thought that
afternoon

Of my chum in the parlor down below.

HAIL TO JUNIATA!

Let the choral anthems rise;

Hail to Juniata!

Shout her glory to the skies;

Hail to Juniata!

Hail the newly-risen star,
Shedding radiance from afar,

Pride of Pennsylvania;

Hail to Juniata!

'Mid the everlasting hills;

Hail to Juniata!

Blessed with cool and shady rills;

Hail to Juniata!

Breathing pure and mountain air—

Fragrant flowers everywhere—

What wonder we can do and dare;

Hail to Juniata!

Let us then with loud acclaim

Hail to Juniata!

Give honor to her spotless name;

Hail to Juniata!

Should e'er the laurel wreath be mine,

I'll lay the honor at thy shrine,

Our hearts, our hopes, our prayers are thine;

Hail to Juniata!—*Dr. G. W. A. Lyon.*

NORMAL DEPARTMENT

SYMMETRY IN EDUCATION

It has been said that a man is the pro-
duct of the times in which he lives and
the books which he reads. If this be
true, the problem of one's education is to
a great extent simplified. No one can
help being born into the age in which he
lives. But every one can choose the books
which he shall read.

In our education we are constantly in danger of feeding the mind with that only which it relishes most. If we study only that which is easiest, our education will become improporportioned, our thinking will be bigoted and fanatic, our mind will have no true balance. Therefore we should aim to secure a harmonious education; for harmony and symmetry form the basis of our conception of the perfect.

While at college, we are engaged in studying the sciences and arts. Text-book knowledge is always dry and uninteresting. The acute scholar is constantly in danger of becoming narrow, technical, and unsocial. Hence the need of complementary education. By this we mean, some kind of study or reading that will overcome this one-sided and selfish tendency.

Students must not forget to read general literature, and read systematically and thoughtfully, if they would be graduated with a complete education. Our best critic on life and literature says, "Let a man or woman *know* one poet, and he or she is educated." Who is your favorite? If you have not chosen one, your education is scarcely begun. In making this choice accept the advice of Roscommon, who says, "Choose an author as you would a friend." And having chosen some great master, hasten to acquaint yourself with him.

In all your reading, do not fail to read the best magazines, as they contain the best of modern literature and thought.

NOTES AND PERSONALS

SUBSCRIBE FOR THE ECHO.

Joseph Stevenson, '97, has been with us for a few weeks taking work preparatory to a course in the school of dentistry in the University of Pennsylvania, starting next year.

Professor Ellis delivered the address at the Altoona high school commencement and lectured at Rainsburg recently.

Reverend S. A. Davenport, Robertsdale, visited College Hill a few days ago to investigate the claims of Juniata for the education of his daughter. We hope to have Miss Davenport with us at the opening of the fall term.

Final examination passed off with the usual worrying, anxiety, and rejoicing—after it was over. Twenty-nine normal juniors passed the examination and were admitted to the senior class. A number of them intend to return in the autumn. Twenty-five seniors took the examination, passed, and will be graduated on the 22d instant. Several of the seniors pursued work outside the course in preparation for regular collegiate work, a few intend to enter upon their work next year. Superintendent S. G. Rudy, '82, of Huntingdon county—who by the way, was re-elected recently; Superintendent Cleaver, of the Huntingdon public schools; Superintendent Wright, of Bedford county; and Superintendent Gortner, of Juniata county, composed the "final" committee. Their stay at the college was enjoyable—especially their chapel talks on Tuesday morning; and they were pleased with Juniata and are hearty co-operators in the work here.

Professor H. L. Fisher, principal of the public schools at Califon, New Jersey, is in communication with Professor Haines inquiring for a good college for some of his pupils. We hope that the merits of Juniata will meet his approbation and win his patronage. Two of his young men, Owen Lindenbury and Ira M. Williamson, will probably enter upon their college course next year. Juniata offers excellent inducements which we hope will be carefully considered.

C. S. Van Dyke, '88, who has lived at Beatrice, Nebraska, for some time, has returned to his Pennsylvania home at Maitland, Mifflin county.

May Williams, a former student, taught a successful school at Rainsburg this year. She hopes to come back to Juniata in the future.

The normal juniors were very hospitably and delightfully entertained by Sarah Watson, one of the class, at her home on Washington street, on the evening of the 17th.

One of the best things you can do for Juniata—and a thing that will be pleasant for yourselves—is to hold a reunion of Juniata students in your vicinity and invite all the young people and older ones, too, to meet with you. It is certainly known that a large number of students and friends for Juniata are gained in this way. It is quite probable that, if you get up a good, big reunion, one of the members of the faculty or of the board of trustees will be glad to attend and help the good work along. At some places regular reunions are held in this way. The Ohio reunion held in August of each year has been a decided success. Let there be a good meeting in your community with appropriate exercises. Catalogues, the ECHO, and booklets will be sent for distribution.

The excellent demeanor of our day students this year is worthy of mention. In most colleges, and often heretofore in Juniata, there has been a sort of mutual enmity between the day students and those living at the college buildings. This year has shown a continual mutual good feeling and sympathy between the two in Juniata; in fact all are alike and the spirit manifested this year is but natural.

"Personal Missionary and Temperance Work" was the general topic at the last meeting of the missionary society. Talks were given by J. M. Pittenger, J. M. Blough, I. Bruce Book, and P. H. Beery. A collection of three dollars and ninety cents was taken and the treasurer was instructed to send the whole amount in the treasury to the Brooklyn Mission. The following officers were elected for the next half college year: president, J. M. Pittenger; vice-president, H. H. Saylor; secretary, Lida Bleakney; treasurer, Dora Funk.

A very delightful reception was given the trustees, the faculty, and the members of the senior classes recently in the college parlor by Professor and Mrs. Haines. After a half-hour's social enjoyment the party repaired to the dining hall where refreshments were served. Professor Gortner, one of the "final" examiners, was present.

Irene Kurtz, Poland, Ohio, formerly teacher of instrumental music in Juniata, has increased the Ohio donation to the science department by contributing one dollar.

Virgil Replogle Beery has recently been added to the staff of the ECHO. His father Charles was "nothing but smiles and sunshine" for several weeks after the addition to his department. We wish the young Virgil a career in life worthy the name of his masterful namesake.

There has been a spiritual awakening in our college circle this term, and a number of our students have united themselves with the church. It is a pleasure to note this, and it is hoped that they may realize the vast advantages and opportunities of their choice and that they may prove faithful, zealous workers for the Master.

A. C. Wieand, '90, completed a course in oratory on April 1st and is now studying in the University of Chicago.

We present in this issue half-tone engravings of the college quartet and the baseball team for '99; and with the appearance of the quartet very appropriately go part of the college songs. From having heard these songs this year most of us have certainly caught their spirit and will prize their appearance in print. Some of them should be sung at every reunion—especially "Hail to Juniata!" As we have said before no better loyalty-inspirers can be found. And with the aroused interest in athletics the picture of the team goes well. We hope to make occasional surprises of this kind to endear and bind old students to the college we all love and to interest new ones and lead them to the college that stands for the best in life. The proof of the half-tone sheet was not read by the editors and unfortunately the names of Mr. Book and Mr. Hartman are reversed.

Lena Mohler, '95, has been re-elected to her position in the fourth grade of the public schools at Covington, Ohio.

No better manifestation of the intense commercial activity of the world can be found than that which appears in the enormous amount of advertising done in the columns of newspapers and magazines and in manifold other ways. From the small card advertisement to the large annual the college is not "behind the times" of the business man. In fact, one of the strong qualities demanded in the college president of to-day is his aptness and power of presenting to the world the good qualities of his institution. Juniata has manifested more of the advertising spirit this year than ever before, by issuing a small illustrated booklet which sets forth the claims of the college, definitely

and uniquely, in word and picture. It is a "catchy, little thing," as some one expressed it. W. L. Shafer deserves the credit for the issuing of the booklet. A small line engraving of Juniata at night, taken from a pen picture sketched by Professor Emmert, adorns the cover. Under it appears a very appropriate sentence from Milton: "I shall straight conduct you to a hillside where I will point you out the right path of a virtuous and noble education." The location, aim, equipment, faculty, courses of study, physical training, discipline, social culture, societies, lectures, and homelikeness of Juniata are treated in an easy, clear manner. Half-tone engravings of the cliffs above the college, the library vault, reading room, physical and chemical laboratories, full campus, class rooms, bicycle road, tennis court, dining room and kitchen, postman, parlor, and students rooms give the prospective student a good view of the college. All but two of the pictures for engraving were taken by Horace Wells. They would be a credit to a practicing photographer. Taken all in all, the booklet is not only an advertisement for the college but a pleasant keep-sake for friends of the institution. It may be obtained free by addressing the college.

The Crescent Club recently entertained the ladies of the senior class at the home of Mary N. Quinter.

Elmer Schreiner was called to his home recently by the illness of his brother. We hope to welcome him back in September.

In the announcement of the Louisiana State Chautauqua to be held at Ruston in July, the names of three Juniata "boys" appear in the list of instructors and lecturers, J. E. Keeny '82, R. L. Himes, '88, and D. B. Showalter, '88.

Misses Mellott and Anna Wilson were visitors on College Hill recently.

Grace (Quinter) Holsopple, '88, says it isn't "news" any more that she is here; but we have been pleased to have her about the last few weeks.

Juniata will have six representatives at Northfield this summer—four at the men's conference and two at the women's. Jesse Emmert goes as the direct representative of the Boy's Band, and I. Bruce Book, L. M. Keim, and Irvin Van Dyke in the interests of the college in general. The conference will be held from June 30th to July 9th. The women's conference will be held from July 14th to the 25th and will have Bertha Fahrney and Mary Quinter from Juniata. The attendance of these conferences is a grand privilege, and they are often a source of life-decisions. It is hoped that the tent life of the boys may be enjoyable, that the meetings may be profitable and pleasant to all, and that Juniata may feel the manifestation of the inspiration gained at Northfield.

Friday, June second, was a jolly day for the people of Juniata. For two weeks before that date anticipations of a delightful outing filled the hearts of almost every one. The morning of the day selected opened raining and threatened to continue so. But about seven-thirty the clouds began to scatter, and the ringing of the tower bell was rejoined with a universal shout. About two hundred "picnicers" boarded the special Broad Top train and were carried out of town about twenty miles. The forenoon was spent in rambling through grove and mountain. Dinner was called and enjoyed, and as Chairman Haines was about to call for toasts rain again came and quenched the toasting coals. Trees and

the cars were speedily sought but were not reached before the rain gave the people a good soaking. The cars proved a good shelter all through the afternoon to all but a few who wandered here and there between showers. Nevertheless the day was greatly enjoyed by all. Those who remained on College Hill needed no umbrellas all day long. They, too, feasted and picniced and probably had as much enjoyment as the others.

By the time this number of the ECHO reaches its patrons there will have been a marked change on College Hill." The hum of busy work and the rapid movement from dormitories to class room, the gathering on the campus, in the cool shade of the trees, will all have changed to a quiet that might be disturbed by the twitter of a bird among the branches. Adue !

BASEBALL

Since the report in the May ECHO our new athletic field has been fitted for playing, and our team has played two games on it with credit to themselves.

It was not until June tenth that the new field was ready to play on and on that day a game was played with the Petersburg team. Every one was anxious that our team should win the first game played on our own grounds, and at three-thirty on the afternoon of the above date nearly all the students were ready to help by their presence and cheering. The score—Juniata 10, Petersburg, 2—tells the tale of the first game.

The last game of the season was played on the seventeenth of June. It was the third game with the Huntingdon team. This game also was witnessed by a large crowd of students and townspeople and was the best of the three games played between the two teams this spring; the score was Juniata 18, Huntingdon 8.

The athletic association is glad to note the lively interest taken in baseball by almost all the students, especially since the new field has been opened. It is hoped that the interest may continue and that athletics may take their natural place in the life of the college. G. H. W.

A MISSIONARY TALK

CONTRIBUTED

On Tuesday evening, June 6th, Miss Winnie Cunningham, of Huntingdon, who is spending a year at home, having been working seven years as a missionary in Ningpo, China, gave to the girls of Juniata an interesting description of her work. During the spring and summer months the missionaries from the mission station go out "itinerating." One missionary with a native Bible woman and three men to manage the house-boat in which they travel and live, make trips of a month or six weeks, going into the homes, and while the women are busy with their needlework, the "old, old story" is told and retold, and the lessons of the Great Teacher are learned anew.

In the autumn and winter, the women who have accepted the new faith and have found the better way, or who are interested and want to learn of Jesus and his word, come to the mission station and are taught in the "women's classes" to read the Bible and hymn book. As there are no native schools for girls, the women must be taught as little children. But, notwithstanding this difficulty, these women show an aptness to learn which is encouraging; many of them becoming able to read satisfactorily in from one to three months. Schools have been opened by the missionaries in which the children of native Christians are being educated for future work as pastors and teachers, the girls and boys being taught in separate schools.

Miss Cunningham returns to her mission work in September. The prayers of all friends of the Master's work follow her and all, who like her, have gone forth to carry the light of truth to the dark places of the earth. May the day be near when the "earth shall be full of the knowledge of the Lord."

BIBLE DEPARTMENT

The new college catalogue reveals the fact that about fifty regular students have taken work in the Bible department of the school during the present year. When we add to this number those who took Bible work during the special Bible term, we feel encouraged to know that this line of study is, at least, beginning to receive some adequate attention.

Those who have been engaged in Bible study during the past year, no doubt realize that the field is a large one, and that the call for efficient laborers is becoming more and more urgent each succeeding year.

Present day interest in Bible study is evinced from the fact that some of the best Bible teachers of leading schools and colleges have been engaged to conduct Bible schools during the present summer.

The tendency of many excellent schools seems to be to incorporate more Bible study into the curriculum of required work. This is another index of the attention this department of work is receiving. The time has about come when a liberal education must lay claim to the fact that an education to be such as worthy the name, shall have an intelligent understanding of the greatest source of all information, viz., the Word of God.

OLD TESTAMENT OUTLINES

ISAIAH, CHAPTERS 34-39

Chapters 34 and 35 are conspicuous for

their contrast. Edom and Israel are strongly set in opposition the one against the other. It seems to be a recalling and repetition we have already met with elsewhere in the book of Isaiah, viz., chapter 13, where the Lord's judgments upon all nations are graphically described. There, i. e. in chapter 13, Babylon is singled out for special doom, here in chapter 34 it is Edom. The reason for this distinction will be very plain to the Old Testament student. From the day the twins struggled in their mother Rebecca's womb, Israel and Edom were at either open war or burned with each other with a hate, which was the more intense for wanting opportunities of gratification. "No bloodier massacres stained Jewish hands than those which attended their invasions of Edom, and Jewish Psalms of vengeance are never more flagrant than when they touch the name of the children of Esau." We have observed as Bible students that Israel and Edom exulted in the other's misfortunes. In the quarrel of Zion with the nations of the world, Edom had taken the wrong side. Edom possessed a profane, earthly nature. He was not able, apparently, to understand his brother's spiritual claims, and, therefore, became envious and especially glad to assist in causing the brother's claims impossible of fulfillment.

These circumstances we must remember when we read the indignant verses of chapter 34. Israel was conscious of her own mission in the world. She therefore felt indignant when she saw her brother using every means to prevent the carrying out of her mission. I am not prepared to say that we should defend the temper of Israel toward Edom. At the same time we have no reason to doubt or to ignore the reality and purity of those spiritual convictions the prolonged starvation of which had in Israel such fever-

ish hate against her twin-brother Esau. As some one has said, chapter 34, with all its proud prophecy of Judgment, is, therefore, also a symptom of that aspect of Israel's poverty of heart, which we have called a hunger for the divine justice.

In chapter 35 we learn that the future of the ransomed Israelites will be very different from the Edomites. For them "the wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose." After the first two verses the message addresses itself to the people still in foreign captivity. Speaking of their salvation, verses 3 and 4, of the miracles which shall take place in themselves, the blind shall see, the deaf shall hear, the lame walk, and the dumb sing and the wilderness shall become a fertile spot, verses 6-9, and the final arrival in Zion, verse 10. In this march the usual disappointments of desert life will disappear. Israel was to come home and the way of her homecoming was plainly set forth. The way to be unmistakably plain: *The way-faring man*, though a fool, shall not err therein. Israel shall be secure: No lion or fierce beast shall be there: It shall be a safe arrival, a song has taken the place of lamentation and sorrow. We thus see Israel was to come home, but a home for Israel meant the Temple, and the Temple meant God. The centre of Israel's life was to be the Temple, not as in Isaiah's day the king. These two chapters are therefore exilic in their nature.

Chapter 36-39. Since these chapters are historical in their nature, I quote from Driver's Introduction, page 214: "An historical section, differing (except by the addition of the Song of Hezekiah, 38, 9-20) only verbally from events in which Isaiah was concerned, viz: (1) the double demand (36, 2ff; 37, 7ff) made

by Sennacherib for the surrender of Jerusalem; Isaiah's final predictions of its deliverance, and their fulfillment, C. 36-37; (2) Hezekiah's sickness, his cure, and the promise made to him by Isaiah, followed by his song of thanksgiving, C. 38; (3) the embassy sent by Merodach Baladan, king of Babylon, to Hezekiah, Isaiah's reproof of Hezekiah for having displayed to them his treasures, and his prediction of future spoliation by the Babylonians, C. 39.

"The original place of these narratives was not the book of Isaiah, but the book of Kings, whence they were excerpted (with slight abridgment) by the compiler of the book of Isaiah (as Jeremiah 52 was excerpted from 2 Kings 24, 18ff, by the compiler of the book of Jeremiah), on account, no doubt, of the particulars contained in them respecting Isaiah's prophetic work, and the fulfillment of some of his most remarkable prophecies, the Song of Hezekiah being added by him from an independent source."

AMOS H. HAINES.

NEW TESTAMENT OUTLINES

THE GOSPEL IN SYCHAR

JOHN 4: 27-42

The revelation which Jesus made of himself, verse 26, had a marked effect upon the Samaritan woman. The fact that she left her water pot and went into the city, shows that her mind was occupied with the great statement that Jesus had just made. "Is this not the Messiah?" she said to the men of the city. She had evidence that had fairly convinced her mind; for, said she, "Come, see a man who told me all things that I ever did." This to her mind was evidence of the statement which Jesus had just made—"I that speak to thee am he." The manner in which she reported to the men

of Samaria was wise. She did not make the positive assertion without proof that she had found the Messiah, but after stating her evidence asks the question, "Is this not the Christ?" Her faith made her wise enough not to make an assertion without evidence. The invitation to "come and see," indicates that to her mind the very sight of the man was convincing. The fact that truth was beaming into a soul no doubt showed in his countenance. He was attractive as well as omniscient. Note, as soon as the woman knew Jesus she was anxious that others should see and know him. So it has ever been and ever will be. When we have found the Saviour our first impulse will be to make him known to others.

Verse 30 shows that her invitation was heeded. The disciples under the influence of Jewish ideas were astonished that he talked with a woman. They saw, perhaps for the first time, that the divine compassion of Jesus lifted him above the oriental contempt for women. Another thing that surprised the disciples was, his refusal to eat. In response to their entreaties to partake of the food they had procured for him in the city, he said "I have meat to eat that ye know not of." He meant spiritual nourishment under the figure of food. The disciples, however, did not clearly understand him, and supposed that he might have received food during their absence. Then Jesus explained more fully. "My meat," said he, "is to do the will of him that sent me." Note, two things: First, the close relation of body and soul. The pleasurable and joyful activity of the latter may be, and often is, a refreshment to the former. We may become so absorbed in the spiritual that the demands of the physical are lessened and even not realized. Experience verifies this to be a fact. A de-

voted Christian man says he "labored for Christ among the fallen until late in the night and never thought of food." Second, doing the will of God, and finishing our work here on earth may be our highest delight and refreshment. The experience of every true Christian testifies to this statement.

Verse 35 shows that a great field for Christian work is now opening up. From the language used by Jesus we infer that it was four months until the literal harvest, but not so in reference to the spiritual harvest. It was at hand, as the fields were already white. By this Jesus meant that the hearts of men were open for the reception of the Gospel; that souls were flocking to him that were ready to be gathered into the garner of the Lord.

Verse 36 gives a grand assurance to every one who works for God. If we reap we shall receive a two-fold reward—present and future, the purpose of which is, that the sower and reaper may rejoice together. By "he that soweth" Jesus meant, in this instance, himself. He had been and was now sowing the good seed. Afterwards when Philip went down to Samaria there was a great ingathering, and it may be presumed that the sowing of Jesus prepared the many for the reaping by Philip a few years later. When the result of this sowing and reaping will be fully revealed, then will the sower and reaper rejoice together. What a wonderful encouragement this is to work! No honest effort at seed sowing will go unrewarded.

The words of verse 38 are intended as a further encouragement to the disciples. I sent you to reap that whereon ye bestowed no labor. The labor referred to most likely has some reference to the work of the disciples in Judea which, according to verse 2 of this same chapter,

was attended with some success. We must not overlook the fact, however, that their whole mission was included in their call. The "other men" has reference to all who in any way prepared the way for Christ: the prophets; the teachers among the Jews, who read and explained the law; John the Baptist and the Saviour himself. Jesus laid the foundation for the successful and rapid spread of the Gospel. He saw little of the fruit of his work, but after his death and when the apostles went forth on their mission, they realized the fruits of the labors of their blessed Master. Note, first, the sowing must be done, and the successful reaper should recognize the fact that his success depends largely on the sower. A successful Christian evangelist said, "Where good seed has been faithfully sown the work of bringing souls into the fold is comparatively easy." Second, we should not become discouraged if we do not meet with immediate success. The one who sows is not disheartened if the seed does not spring up at once.

Verses 39 to 42 gives a vivid statement of the success of the Gospel in Samaria. It appears that many of the people believed the report of the woman and from her statement of the power of Jesus to penetrate into her life, and reveal what was hidden to human eyes, they believed in Jesus as the Messiah. They requested him to tarry with them, which he did, showing that he is always ready to abide with those who want him, and to bestow on them the greatest good. Verse 41 shows the power of his own word. Many believed on him because of the saying of the woman, but more because of *his own words*. The words of Jesus are spirit and life, and it was his words that enabled the Samaritans to know Jesus was indeed the Christ, the Savior of the world.

J. B. BRUMBAUGH.

THE EDUCATIONAL WORLD

Lafayette College has completed the plans for a fine memorial library building to be erected in the immediate future. The *Lafayette* recently contained an account of the dedicatory exercises of the new Pardee hall of science.

The ECHO is in receipt of the *Mount Morris Index*, which contains an interesting two-page account of the commencement exercises of the college and summary of the orations. The large half-tone engraving manifests an intelligent class.

The college paper gives to the student a considerable experience in practical journalism, affords an agreeable and profitable recreation, and gives to the world of patrons and friends of the school an insight into the actual life of the college—a thing not to be gained from stately annual catalogues. . . . It is, as some one has said, "the outstanding member of the faculty," and fosters acquaintance and community of feeling with other institutions. In fine, it cannot but be viewed as an important factor in the advance of higher education.—*The Campus*.

Mrs. Jane L. Stanford has conveyed the bulk of her wealth estimated variously from \$10,000,000 to \$38,000,000, to the Leland Stanford Jr. University. Washington University, St. Louis, recently received \$250,000 for its departments of engineering, architecture, and agriculture. Andrew Carnegie gave \$50,000 to the Stevens Polytechnic Institute for the erection of an engineering building. A legacy of \$40,000 was recently left to Tuft's College. In Princeton recently a chair of general politics was endowed with \$100,000, with a view to having Ex-president Cleveland as the first in-

cumbent. The friends of Bucknell University are attempting to raise \$75,000 for the working force of the university and for needed buildings.

The late Senator Morrill, of Vermont, was the man who induced Congress to donate ten million acres of public lands for the establishment of colleges of agriculture. Forty-eight of these institutions are now scattered over the United States. Their fifteen hundred teachers are giving instruction to some thirty thousand students, one fifth of whom are women.

Arthur Twining Hadley, professor of political economy in the graduate department of Yale, was elected president of the university on May 25th. President Hadley is forty-three years old and was graduated from Yale in '76.

Professor Daniel G. Brinton, the distinguished authority on American archæology and linguistics, has presented to the University of Pennsylvania his entire collection of books and manuscripts relating to the original languages of the Americans.

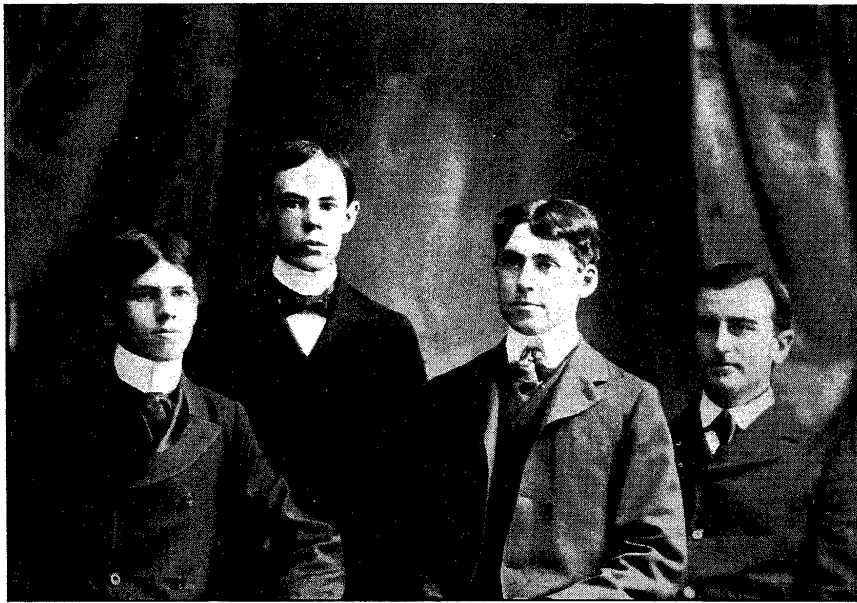
The excellent half-tones of the Lafayette glee club and of the editorial board and of the Ursinus glee and mandolin clubs enhanced the value of the issues of the *Lafayette* and the *Bulletin* in which they were inserted.

The Wooster Voice comes to our table for the first time rather late in the year, but its excellent first page and its "Bunch of College Incidents" column make it a very welcome exchange.

Thirty-four Indians, representing seventeen tribes are graduated from the Carlisle Indian School this year.

"Some Elements of Personal Power," in the *Institute Monthly* of May 15th, is an inspiring article.

THE COLLEGE QUARTET.



H. O. WELLS, '00, 2D TENOR. I. B. BOOK, '00, 2D BASS.
E. D. NININGER, '00, 1ST TENOR. J. L. HARTMAN, '99, 1ST BASS.



BASE BALL TEAM, '99.

Juniata Echo

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No. 7

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EDITORIAL

IT IS with pleasure that we call attention to the new catalogue of Juniata College for 1898-1899, and the announcement for 1899-1900. It shows the progress of the school, and is a safe guide in determining where to go to school. Those interested will receive a copy in response to their request.

ANOTHER SCHOOL year has closed at Juniata. The busy workers on College Hill have departed, going to their homes or elsewhere for rest and recuperation, or to engage in active and remunerative work, that all may be ready for the coming year which begins on the eleventh day of September; others to enter upon the work for which the preparation that has been made by the years of study and training, at Juniata, has specially fitted them.

At the college the halls have been deserted, the rooms vacated, and the place so lately alive with the hum of busy working, has become quiet and restful. College Hill is in its vacation, but the management of the institution is busy. Hands, minds and energy are all devoted

to making the necessary preparation and widening the outlook for the coming year, which it is hoped will exceed any that has passed, in prosperity and solid success.

WE HAVE twice called attention to the acquisition of the athletic field for use of the college students. Much work has been put upon the field during the spring and summer and it is now in excellent condition for the ordinary field sports, and athletic exercises inaugurated among the students of the college. Provision has been made for the ladies as well as the gentlemen, that all may exercise in a way best suited to their needs.

BEFORE THE opening of the next school year there will have been placed in the college library a contribution to its equipment which cannot be duplicated in the whole world, for historical wealth and intrinsic value. The addition is made by our president, by the purchase of the Abraham H. Cassell library, comprising over seventeen thousand titles, and many more volumes. Shelf room has been provided in the library vault for this valuable collection of books.

ONE OF THE most important books that has been written in many years, is the History of the German Baptist Brethren, in Europe and America, by Martin Grove Brumbaugh, A. M., Ph. D., President of Juniata College. This book though designed especially for the members of the Brethren Church is quite as important to all other religious denominations, in this country, as it is also a history of the causes and circumstances which led to their upbuilding. A knowledge of all these circumstances would afford a better understanding of this large and influential denomination of Christians and the tenets which bind them into an inseparable brotherhood. The book should be in the family of every member of the Brethren Church, and we predict for it a very large sale among all Christian denominations.

EACH YEAR the trustees are endeavoring to strengthen the faculty of the college. Those who are found specially fitted for a particular position are encouraged to make the preparation that is necessary to place that department on its highest plane. Where one department, or branch in a department, is found weak some one who has the proper strength and training is sought to fill the place. In regard to special work, the trustees gave Professor M. G. Brumbaugh, now the president, "leave of absence for graduate study." He returned with his degrees and diplomas.

Later Professor I. Harvey Brumbaugh, after completing the elementary or normal course here, then the scientific course, and taking the classical course at Haverford College, with the degree of A. B., and a year's experience as acting president, was given "leave of absence for graduate study." He now returns to Juniata with the degree of Master of Arts

from Harvard University Graduate School, where the work is professional, and especially for teachers, to take his place as Acting President, to direct the course of the school, in conjunction with the other members of the faculty.

Now Professor Charles C. Ellis, who has filled his station as a member of the college faculty, with special satisfaction to all, is given "leave of absence for graduate study," and we can promise a good report from him, when his course is finished. He expects to enter the University of Pennsylvania for his special line of work and study.

An addition to the teaching force at Juniata has been made for the coming year in the selection of Professor C. A. Hodges, late of North Manchester, Indiana, for the department of English and Literature. Professor Hodges comes to us well recommended. He is a graduate of Oberlin College and also of the University of Chicago, and has pursued his graduate course, with special reference to teaching, in Philosophy, Pedagogy and English. His preparation will serve him well in the department where his work will be mainly directed.

All our teachers are working during vacation to better fit them for the duties of their positions, and at the same time take some needed rest, and recuperation. Professor W. J. Swigart goes to Montreal, Canada, to study and practice Elocution, and take a course in Literature. He will be absent four weeks. Mrs. Swigart accompanies him. He says we older teachers must work or we will be left behind. The knowledge of the present, combined with the experience of the past, make our older members of the faculty very valuable, in their positions.

See Announcement of Fall Term opposite editorial page.

**COMMENCEMENT WEEK OF JUNIATA'S
TWENTY-THIRD YEAR.**

Saturday, June 17, Musical, 7:45 o'clock, P. M.

Sunday, June 18, sermon to College Bands, by Elder W. J. Swigart, 10:30 o'clock, A. M. Junior Class Prayer Meeting, 6 P. M. Baccalaureate Sermon, by Martin G. Brumbaugh, A. M., Ph. D., 7:30 o'clock, P. M.

Monday, June 19, Senior Class Prayer Meeting, 7:30 o'clock, P. M.

Tuesday, June 20, concert by College Quartette for benefit of Athletic Association, 7:45 o'clock, P. M.

Wednesday, June 21, Meeting of Alumni Association, 7:45 o'clock, P. M.

Thursday, June 22, Commencement Exercises, Class Day, 8 o'clock A. M. Annual Meeting of Stockholders, 2 o'clock P. M. Bible Department, 3 o'clock, P. M. Classical Collegiate and Normal English, 7:30 o'clock, P. M. Conferring of Degrees and Address to the Graduating Class, by Martin G. Brumbaugh, A. M., Ph. D.

College Hill never wore a sweeter or more enchanting smile than during the closing weeks of the college year, as if to warmly welcome alumni, and students, and friends to Commencement. This, together with the beautiful weather throughout the week, aided materially in making the commencement season of '99 eclipse all former occasions in variety, elaborateness, and worth. Our sweetest memories built nests, as Mr. Henry van Dyke says, and certainly hatched some pleasant thoughts as old associations of classroom and college were renewed.

MUSICAL RECITAL.

The exercises attendant upon the commencement season of '99 opened with the Musical Recital under Miss McVey's direction on Saturday evening, June seventeenth. The Misses Geiser, Hertzler, Shockey, and Walters acted as ushers, and the chapel was filled with anxious-eared people. At eight o'clock the reciters led by Miss McVey were ushered to the rostrum where seats had been tas-

tily arranged mid flowers. After a few remarks by Professor Haines the following numbers were given :

Moskowski,	-	-	Duet
Misses Mary Weybright and Margaret Englar.			
Raff	-	-	La Filense
	Miss Edna Royer.		
Oesten,	-	-	Reverie
	Miss Irene Replogle.		
Grieg,	-	-	Butterfly
	Miss Margaret Englar.		
Lange,	-	-	Twilight
	Miss Dessie Miller.		
Hitz,	-	-	Pastorale
	Miss Evarella Rhodes.		
Rodney,	Vocal Solo—"The Bells of St. Mary		
	Mrs. G. W. A. Lyon.		
{ Curlit,	-	-	Dreamland
{ Ryder,	-	-	Selected
	Master Leon Beery.		
Lange,	-	-	Thine Own
	Miss Jennie McDonald.		
{ Raff,	-	-	Chachoncha
{ Lavallee,	-	-	La Papillion
	Miss Elsie Swoope.		

The readiness, ease and skill with which the selections were rendered gave manifestation of thorough training and were a credit to the musical department of the college.

BAND SERMON.

After the students had met and parted in the last Sunday Bible Classes, they wended their way chapelward to hear Professor Swigart preach the sermon to the Christian bands of the college. The services were opened with the hymn beginning, "Oh! for a closer walk with God!" after which Elder H. B. Brumbaugh read the ninety-eighth psalm and prayed. "I love to steal awhile away" was sung, and Professor Swigart announced his subject, "Paul's Passion for Souls." The text was, "and I will gladly spend and be spent for you," II Corinthians 12: 15; the discourse was a direct application of the primal object of the bands.

Paul's passion was the true spirit that should characterize the worker for Christ in this world. The authority of Paul, his standing at the very highest human

authority allied with the divine was strongly emphasized. He was one of the greatest of men who have walked on the earth.

There are two things which Paul distinctly states that he is willing to do: first, he is willing to "spend,"—to give money, time, usefulness, whatever he has; second, he is willing "to be spent"—a vastly different thing from "to spend;" willing to give to the heathen but willing also to go to the heathen. Giving one's self is "being spent." Have you ever thought that unless one can give something of himself in a gift that is no gift; unless there is some real cost of self, some "being spent," the gift is valueless. Something that costs nothing of some one's individuality is entirely without worth. Remember this: Every good thing, every good work costs something besides the mere material. What is the cost to father and mother of son and daughter? What worrying and watching and anxiety and heartsickness have you, my dear young hearers, cost your father and mother? And then, O the vast amount of "being spent" for the wayward son or the willful daughter! "Is the young man Absalom safe?" O, with what bitter pangs did David go into the room over the gate and weep! II Samuel 18: 33.

There is a feeling among people that only the rich ought to give. This is not the true principal of giving. Consecrate unto the Lord your life.

You are looking for a position in life. If you want only the big salaried place you will wait awhile. You can't get that kind without being spent awhile in preparation. If you are looking for the position where you can spend and be spent for the good of humanity you don't have to go far from your own door. What would you like to be? What

would you like to do? Would you like to write a book? Well, of the fifty thousand publications of the seventeenth century only fifty-nine are reprinted today. How many would read your book in two hundred years from now? in one hundred years? in ten years? Would you like to become wealthy? Only three per cent. of the people ambitious to be rich succeed. Would you like to be a disciple of Christ? One hundred per cent. of those who righteously "seek first the kingdom of God" get it. Wouldn't you like to work for that?

In a few closing words Professor Swigart said there are other bands more in need of a sermon than our Christian bands. He spoke most heartily of this age of great organized Christian effort in bands, leagues, endeavor societies, etc. After a fervent prayer the hymn beginning "Now I resolve with all my heart" was sung by the congregation.

The Junior Prayer Meeting held on Sunday evening at six o'clock was led by Grace Hileman. The life of Samuel was treated in its manifold phases by the members of the class, and the meeting was an inspiration to all.

BACCALAUREATE SERMON

The chapel was far too small to accommodate all the people who assembled to hear the baccalaureate sermon on Sunday evening. Chairs had been placed even in the center aisle and the class led by President Brumbaugh and Chairman Haines, was ushered single file to the reserved seats near the rostrum. Hymn number one hundred forty, entitled "A Present Rest," was sung, and Doctor Brumbaugh read the fifth chapter of II Corinthians. Prayer was conducted by Elder H. B. Brumbaugh, after which "Come thou Fount of every blessing" was sung.

The Doctor had chosen for his text, II Corinthians 6: 9: "As unknown, and yet well known." "Paul is fond of saying things in a contradictory or paradoxical manner," said Dr. Brumbaugh, "and I shall name the subject of my discourse, 'A Pauline Paradox,' " Paul's own life was a striking example of the text. When he stood in the Grecian temple and read the words, 'To the Unknown God,' he could parallel the expression with his own heart throbs.

"When I think of you as a class I think of you as having lived first in a valley where as lambs you were led by a shepherd as you laughed and played in the sunshine. Then came a time when a sense of restriction pressed itself upon you. The mountain was a menace. To climb it, to breath the higher air, to have broader view of the world, was the desire which brought you away from mother and friends. The climbing was easy at first, but it became rougher as you ascended. But now by toil, thought, and effort, you have reached a point the traveler attains; a ledge of rock where he can possibly look back and see the path he has trod and can look up and see the glories yet above. Here you must stop long enough to put about you the rope of safety. You must attach yourselves to mankind. What's below you? You know. What's above? The rock straight and strong, towering into the clouds. What's above the clouds? The everlasting quiet, the deep blue,—and above the deep blue? Oh! who knows? What tremendous vistas upward! What unexplored regions above! But we are afraid to venture. This brings us to the text, 'as unknown and yet well known.'

"The realms of the student are three: first, realm of sense, things known, empirical knowledge; second, realm of spirit, unknown, dogmatic, revealed; third, an

overlap of the first two—unknown, and yet well known. The last of these realms is the one to which Paul refers.

"There are problems of a dual nature which we may do well to consider in the light of the text. I shall speak of six of them.

First, the Future. The morrow—how much do we know of it? It is the Divine Presence among the hours. It is a line only one hour long, yet as long as God's being. What will it be for you—a troublesome, ruffled sea, or a smooth lake? a meadow fragrant, flowery, or a grave which is grim, gruesome, ghostly? Will it be peace or turmoil? Who'll give bond for the future? A few nights ago I sat in my study at work. The city clocks had just broken the silent midnight by their striking. Their sound melted away in the air and all was again quiet as death. I worked on, but soon the ringing of bells and clattering of hoofs and rattling of wheels echoed the cry of 'Fire!' and told me that somewhere the fiery fiend had fixed his fangs. The engine stopped but a few doors from my own house. The people who lived in the house had retired peaceful, hopeful. Did they know the future—even for an hour? And yet the future for you is mighty. Study it. See what it has for you. Learn to trust for the future the same forces and principles which have guided you thus far.

"Second, Character. What is it? How much does it weigh? It is more enduring than any property one can possess. 'As unknown, and yet well known.'

"Third, Life. All know it; yet who knows it? Do we feel it? I am—how little else I know! All our knowledge of life is but a dark hint into the Infinite Life. We know life in carnate form. Yet, life is my possession—it is all there is of me. It is the living God that palpi-

tates in me, in you, everything that has vitality. O Life! 'Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the world, thou art there.'

"The fourth, 'unknown, and yet well known,' is Death. When shall we die? How shall we die? Where shall we die? What is death? If I could impress one thought to-night it would be this: the uncertainty, yet the certainty of death; the unknown, yet known.

"Another life force, the fifth, is, God. Unknown, yet the imagination, the heart know him. Reason feels, conscience hushes us with the consciousness of his presence. "The sixth and last is, Eternity. Have you seen it? Yet it is known. We all live for eternity, we all die to enter it. Happy is the student, the person who lives with the heart set on eternity, who is laying up treasures in heaven. Eternity—seeing time on the dial of God's clock. Live for eternity."

After a fervent prayer by Doctor M. G. Brumbaugh, "When shall we meet again" was sung.

The prayer meeting on Monday evening was conducted by the senior class of the normal department. They took for their subject the class motto, "Virtue," and read scriptural texts and commented upon them.

THE CONCERT.

A new feature of the commencement week was the concert given on Tuesday evening by the college quartet, composed of Messrs. Nininger, Wells, Hartman, and Book. During the college year the boys had quickened the college life by their sprightly songs, and a fair-sized house greeted them in the crowning effort of their year's success. The concert

was given for the benefit of the athletic association of the college. The evening's entertainment was a decided success, and through their efforts the boys were enabled to donate more than twenty dollars to the good cause of athletics. The following numbers, with a dozen encores, were given.

PART I.

Medley,	-	-	-	White
George Washington,	-	-	-	College Song
Reading,	-	-	-	Selections from Dunbar
				W. L. Shafer.

Jay Bird,	-	-	-	College Song
Versatile Baby,	-	-	-	Lewis
Reading,	-	-	-	The Naming of the Minor Prophets
				W. L. Shafer.

"Call Me Back,"—Tenor Solo,	-	Denza
E. D. Nininger.		

Upidee	-	-	-	College Song
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PART II.

{ Hail to Juniata! }	-	Dr. G. W. A. Lyon	
{ Juniata, }			
Bill of Fare,	-	-	College Song
Serenade,—Solo and Quartet,	-	-	College Song
Mrs. G. W. A. Lyon, accompanied by Quartet.	-	-	
Reading,	-	-	Selections from Riley
			W. L. Shafer.

The Tempest,—Bass Solo,	-	Perkins
I. Bruce Book.		

The Water-Mill,	-	-	-	Macy
B-A-BA,	-	-	-	College Song
Auld Lang Syne,	-	-	-	

ALUMNI DAY.

To the members of the Alumni Association of the college no day of the whole college year is so good, so dear as Wednesday of commencement week. The sons and daughters—some younger, some older, often long separated—throng at the threshold of their dear mother's home and are refreshed in the kinship that knows and cares to know alone the best of life.

"How dear to *their* hearts are scenes of *their* childhood,

As fond recollection presents them to view."

Were there no other guerdon, this mere heart-to-heart union with those of like precious intellectual and moral faith

were well worthy the effort for graduation from an institution.

Although Juniata is comparatively young in years its alumni may be pointed out among the leaders in every walk of life. And at two of the clock on the afternoon of Alumni Day there assembled—in spirit and wish, if not in body—son and daughter, teacher, minister, doctor, lawyer, father, mother,—every loyal alumnus and alumna for the business meeting of the Association. President D. C. Reber, '91, called the assembly to order and Secretary Esther E. Fuller, '97, read the minutes of last year's meeting. The minor matters of business were attended to and time was given to new features. Owing to the fact that the former graduates of the collegiate course were already members of the association at their last graduation, the question of admitting new members from the college and Biblical departments had never come before the Association. This year the matter was considered, and the Association decided to admit all graduates of the institution, who are entitled to a recognized bachelor's degree at the time of graduation. Treasurer Mary N. Quinter, '83, reported. Professor William Beery, '82, treasurer of the Alumni Endowment Fund, reported that seven young people had been awarded scholarships during the year and that a number of former awards had been paid back into the treasury. There is now an endowment fund of about ten thousand dollars, the interest of which is used in aiding the normal seniors and graduates of the normal department in pursuing their work in the college.

Most hearty words of appreciation were given by Dr. Gaius M. Brumbaugh, '79, R. A. Zentmyer, '82, and others in reference to the almost marvelous growth of the college during the last year, and especially in reference to the donation of

the invaluable Cassel Library by Dr. M. G. Brumbaugh of the class of '81. Upon motion of Dr. Gaius Brumbaugh a unanimous vote of thanks was tendered Dr. M. G. Brumbaugh. The addition of the athletic field was lauded, and a committee was appointed to receive donations for the equipment of the field. On Thursday evening the committee reported over ninety dollars' subscription and cash.

One college senior, two Biblical seniors, and twenty-two normal seniors were welcomed into the Association and were addressed by Dr. M. G. Brumbaugh. Three of the normal seniors were not present but were installed at a special meeting of the Association on Thursday afternoon. The plan of the endowment fund was explained and blanks for subscriptions were presented to the newly installed members. Nearly five hundred dollars was added to the endowment fund by the class, as reported at the close of the commencement on Thursday evening.

After the adjournment of the meeting the members, led by Dr. M. G. Brumbaugh, took a look at the boxes of Cassel books in the basement of Student's Hall and then viewed the athletic field and the possibilities for greatly enlarging the campus. The meeting will be long remembered by those who were present.

The literary program of the Association was held in the college chapel in the evening at seven-forty-five of the clock. At seven-thirty the alumni met in the library, chatted awhile, and at the appointed time, led by the president and secretary marched class file to the chapel where the following exercises were given:

Invocation, - - - L. M. Keim, '94
Quartette,—“Vesper Hymn,”

Wm. Beery, '82, D. C. Reber, '91,

I. Bruce Book, '96, Jesse Emmert, '97.

President's Address,—“Retrospect and Prospect.”

“The After Glow,” - Esther O. Culp, '80

Vocal Solo, - - - Bessie Rohrer, '97
 History,—'79, Phebe R. Norris, M. D.
 History,— } '89, C. F. McKee.
 } '94, I. D. Metzger.
 Duet,—“In the Cross of Christ I Glory,”
 Wm. Beery, '82, I. Bruce Book, '96.
 Oration,—“The World Won't Have It,”
 J. I. L. Eisenberg, '95.
 Quartette,—“Remember Now, Thy Creator,”
 W. I. Book, '96, I. Bruce Book, '96.
 Wm. Beery, '82, Jesse B. Emmert, '97.

The history of the class of '84 was unfortunately not given. The history of the class of '89 was read by the secretary, Miss Fuller, '97. After Mrs. Culp had read her spirited yet tender “After-glow,” she read interesting letters also from her classmates, W. D. Langdon, Harvey P. Moyer, and Walter B. Yount. Many would gladly read the histories and letters but space is not permitted for them in this issue.

After the literary exercises the members of the Association wended their way dining-hallward where pleasant platters of creature comforts awaited them. Toasts were given by Bruce S. Landis, '91, I. D. Metzger, '94, R. A. Zentmyer, '82, M. G. Brumbaugh, '81, and others. C. C. Ellis, '90, acted as toastmaster. The following alumni were present on Alumni Day:

'79, Gaius M. Brumbaugh; '80, Esther O. Kulp; '81, M. G. Brumbaugh; '82, Wm. Beery and R. A. Zentmyer; '83, Mary N. Quinter; '87, J. Allan Myers; '88, Grace Holsopple; '90, C. C. Ellis; '91, B. S. Landis and D. C. Reber; '92, W. C. Hanawalt, K. B. Moomaw, and J. H. Swan; '93, S. S. Blough; '94, J. L. Hartman, L. M. Keim, and I. D. Metzger; '95, Edith G. Hawn, Mame B. Smucker, J. I. L. Isenberg, D. M. Hetrick, B. I. Myers, W. L. Shafer, and J. W. Yoder; '96, Bertha Coder, Anna Kendig, Anna Ross, Fannie Shellenberger, C. O. Beery, W. I. Book, I. Bruce Book, H. S. Replogle, Samuel Steel, and

James Widdowson; '97, Esther Fuller, Viola Myers, Bessie Rohrer, Lettie Shuss, W. M. Bosserman, J. B. Emmert, H. R. Myers, J. M. Pittenger, J. S. Stevenson, R. M. Watson, and F. A. Whittaker; '98, Julia Chilcott, J. J. Bowser, P. J. Briggs, J. H. Brillhart, E. G. Eyer, E. S. Fahrney, L. J. Lehman, G. H. Wirt, and M. B. Wright; and the senior class of '99.

CLASS DAY.

Promptly at eight o'clock the class of '99 assembled on the rostrum. The members sat on two rows of chairs and sofas, arranging in a semi-circular form. The class motto “Virtue '99” was neatly fastened to the wall in the rear. The decorations consisted of palms near the centre, and of pretty bouquets at the ends of the rostrum. A large audience of friends, students, and teachers greeted the class and honored it with their presence.

J. Homer Bright, of Ohio, presided at the meeting, accompanied by Miss Edna Keeny, of Huntingdon, as secretary. After calling the house to order, J. M. Blough, of Stanton's Mills, Pa., read Psalm 67, and offered a prayer. The secretary then read the minutes of a previous meeting of the class. A neatly printed program had been placed in the hands of each hearer. The president, Mr. Bright, opened the program proper with an appropriate address delivered in clear tones and in a befitting manner. He described the origin of class day at Juniata, at Harvard, and elsewhere.

Having been introduced by the last sentence of the president's address, Miss Gifford, of Otelia, Pa. gave a “Greeting” to the interested assembly. This was followed by a quartet entitled “Jack and Gill” which was rendered by Misses Shuss, Bennett, Laughlin, and Keeny.

“Our Friends” was the subject of Miss

Bennett's oration. Her treatment of the subject was suitable and commendable. The next number on the program was an oration—"Arnold's Treason," by G. Elmer Burget of Clover Creek, Pa. Earnestness and fluency characterized the speaker. M. E. Reifsnyder of Cedarville, Pa. was next introduced. A reading entitled "The Hardest Time of All" was rendered in a manner suitable to the nature of the piece.

The duty of discussing the "Gentlemen of the Class" fell to Miss Keeny's lot. She made reference to each in a familiar way and pointed out the chief characteristics of each of her masculine colleagues.

Mr. Harry F. Sieber of Mechanicsburg, Pa. prepared the class history; but owing to his having contracted a severe cold, it was read by Miss Gertrude Rowland of Reid, Md. This production portrayed the varied experiences, difficulties, and toils of the class during its last year in school. It showed that the class possessed history-makers, and that many will make creditable records as they enter upon their life's work.

An oration of which the subject was "The Spectrum of Life," was delivered in a happy and forcible manner by Miss Vinnie Shuss of Valley Mill, Pa. Many beautiful conceptions were presented and numerous practical lessons were drawn from this metaphor. Miss Emily Strunk of Mattawana, Pa. wrote and read the class poem. In rhythmical measure, she alluded to each classmate, making happy "hits," and at the same time displaying poetical talent in unassuming mien.

Then came Frank B. Myers' turn to delight the audience. His own individuality and his pleasing references to the "Ladies of the Class" induced frequent outbursts of humor. Mr. Myers fully measured up to the expectations of his

friends. In a dignified manner, Mr. A. O. Horner of Mt. Pleasant, Pa. delivered an oration, "Voices of the Dead." This production evinced scholarship in its composition, and careful training and ability in its delivery.

Miss Anna Laughlin of Kasiesville, Pa. wrote the class ode. The class then arose and sang it to the tune of "Oh, Carry Me Back." The rendition of this song produced feelings of sadness, and not a few tears, owing to its allusions to parting.

The reading of the class prophecy by Miss Cora Keim of Elk Lick, Pa. was listened to with a lively interest. The future of each member of the class was delineated, based on present tendencies and signs of the times. Surely all had been decreed honorable and noble callings, and none could complain of cruel treatment at the hands of Fate. The class will read by Mr. D. E. Miller, of Oakville, Pa. was another new feature of class day exercises at Juniata College. It was drawn up in a legal fashion, and in a formal though amusing way, disposed of the various possessions, animate and inanimate, of a graduating class.

The class of ninety-nine has excellent talent and genius as was manifested by its historian, prophet, poets, reciters, and orators. But the most novel and pleasing number of the program was the class ring executed by Miss Emma S. Nyce of Perkiomenville, Pa. She constructed a circular wreath of evergreen. This was ornamented with twenty-four different flowers tastefully arranged. The ring was held by one member of the class while Miss Nyce called up the members of the class individually and presented them with one of these tokens which in the language of flowers betokened a real or an ideal virtue for that person. The literary part of this exercise was in poeti-

cal form. All felt that the speaker very aptly selected the various flowers. The whole was performed with skill and meritorious ability.

This done, the "Farewell" was delivered by W. B. Baker of Clover Creek, Pa. This brought before the minds of all, the sad fact that their days as classmates were over, and that soon all would be scattered in distant lands and different climes. The program was concluded with a male quartet entitled "Sad Hour of Parting," by Messrs. Baker, Brumbaugh, Burget, and Miller. Though the exercises of the class had been different from those of former years, yet originality and ability were stamped on the execution of the entire program. The exercises throughout truthfully and creditably reflected the culture and skill acquired from their normal training at Juniata.

As usual on Commencement Day the students and faculty were served with dinner first. Afterward, while the visitors were eating, an informal athletic meeting was held in the chapel which nearly all the students attended. Stirring speeches were made by Doctor Brumbaugh, Professors Saylor, Lyon, Emmert, and others.

NOTES AND PERSONALS

The Fall term of '99 will open September eleventh.

Have all of your friends seen the booklet with its pictures of Juniata and surroundings? If not, send their names and addresses to the college soon, before the edition is exhausted.

The camera is said to be a truthful observer, and to the old student who has not been on College Hill for some years the little pictures in the booklet and catalogue tell more than chapters on growth and development.

An old graduate writes back to Juniata: "I have made a bad mistake which cannot be corrected now. I ought to have continued at Juniata and by this time I would have finished the classical course." These words have a message for those who yet have the opportunity to take a further course of study and to prepare themselves for higher work.

Jesse Emmert, Bruce Book, Lewis Keim and Irvin van Dyke were Juniata's representatives at the Young Men's Student Conference, held at Northfield, Massachusetts, early in July. At a like meeting for young women at the same place Miss Quinter and Miss Fahrney were in attendance. From these half dozen workers we expect renewed vigor and help in our Christian work for the next year.

The next number of the ECHO will describe important changes in the location of the college offices, as well as improvements in some of the class rooms and dormitories. Many repairs have been made already and paint is being used freely. The long vacation gives opportunity to get everything in first class condition for the opening of another school year.

Hubert B. Landis, '94, principal of the Chaneyville, Louisiana, Schools, is teaching private pupils this summer.

Chalice W. Baker, '91, who spent the last year at the University of Pennsylvania, is employed in the shipyards, at Hampton, Virginia, during vacation, in constructing engines. Over six thousand men work in the yards; most of them are shipbuilders.

Professor McKenzie visited Ralph Gregory's home at Neff's Mills on the last Saturday and Sunday of the college year.

In nearly every community there are young people who would respond nobly to any effort made to direct them to the better things of life. Many a student has learned at Juniata to see beauties in Nature of which he never dreamt, or has come to love association with the world's masters in literature. The spirit may be carried beyond the college walls and be communicated to those who need the inspiring word to awaken an interest now dormant. Again, there are those who would prepare themselves for active service, but they know not how. To the first Juniata would bring inspiration; to the others she unfolds methods and "points out the right path of a virtuous education."

The fence around the athletic field has been completed and the new sod is growing nicely so that by the opening of the Fall term it will have a good, firm turf.

Harry B. Fetterhoof, '95, was graduated from the Hahneman Medical College, Philadelphia, in May; and, since passing the examination before the State Medical Board, is entitled to practice Medicine. We have not learned where Doctor Fetterhoof will locate; but by his good-naturedness and painstaking efforts he will readily attain the success which his many friends wish him.

Emma Nyce, '99, was absent a few days near the close of the term taking the examination for a state certificate. The papers which she submitted were excellent, and she was highly complimented for her work. She intends to prepare for college work at Bryn Mawr.

Anna E. E. Ross, '96, and Iva Krupp, a student of '94-'95, attended Commencement and remained for a few weeks' summer outing in the vicinity of the beautiful Juniata.

M. Effie Coppock Landis, '94, is spending her first summer in her southern home at Chaneyville, Louisiana. She is deeply interested in the newspaper columns headed "Meals for a Day" and "Bill of Fare for the Summer Months." The early morning hours are the only ones she devotes to work. As she occupies the hammock later in the day, she says, it requires almost too much energy to use a fan vigorously. She is always interested in Juniata.

Professor Saylor boarded the Broad Top train on Saturday morning after Commencement and visited Bedford county friends over Sunday. He will spend most of the summer at his home in Montgomery county.

Mrs. Moherman graced the college with her presence a week before Commencement. Tully always wears a smile, but 'twas doubly pleasant when Mrs. Moherman arrived.

Miss Nellie McVey is resting and visiting her Missouri home and other western points.

That good American proverb, "Get the best," whose origin we like to associate with the versatile-geniused Lowell, should be the motto of every young man and woman in America and in the world as well. And getting the best means noble moral manhood and womanhood first and greatest, then sound intellectuality to meet the manifold complicated questions of the day. The politician, the professional man, in fact the whole world is calling for the person all of whose powers are well developed. The need for collegiate graduates is more clearly apparent and strong daily. In general, the "dollared" man lives for the present; the "scholared" man lives for eternity. "Get the best."

We congratulate Irvin Metzger, '94, and Will Hanawalt, '92, on their re-election to the superintendency and principalship of the Hollidaysburg Schools. Both are traveling this summer in the educational publishing interests of Messrs. R. L. Myers & Company, Harrisburg. Alumni and Commencement Days were made better by their wholesome presence.

Professor and Mrs. Haines will go east a few weeks of the summer vacation to visit their old home in New Jersey and to catch all the students possible—and mosquitoes as well.

The Baker brothers, Ernest and Ezra, are visiting an aunt in Bedford county. They will remain with her until the opening of the fall session.

Professor Myers was especially accommodating toward the close of the spring session. Almost all term he had lived without his charming wife and baby Lois, but the happy thought of their coming made him "better-hearted." They arrived two weeks before commencement from a very pleasant visit with Mrs. Myers' parents and friends in Ashland county, Ohio. In the near future Professor and Mrs. Myers will be comfortably located in their new home on Mifflin street, where their hosts of friends will be welcomed in the fall.

Acting-president I. Harvey Brumbaugh returned from Harvard on the morning of Commencement Day and made the whole college happy.

Mae Geiser spent some time on the way to her Maryland home in a visit to Lebanon friends. She anticipates returning in the autumn.

Mabel Snavely, '96, made an extended visit in Virginia, Maryland, and Pennsylvania after the Conference at Roanoke.

At the close of the year J. M. Blough and W. P. Trostle two of the normal seniors determined definitely that they would return for the college department work next year. It is hoped that others of the class may yet emulate their example.

Roy Reichard is entertaining a hopeful anticipation of taking a collegiate course of study. We hope that the matter may become a reality. Push on; the reward of nobler living is worthy of so pleasant a sacrifice.

In *Leslie's Weekly* for July 13th there appears a large half-tone engraving of "The Sturdy Pennsylvanias," the 'Varsity crew which won in the recent boat-race over Columbia, Cornell, and Wisconsin universities. In the group Herbert Hall, '95, can be recognized very readily. Bert has done good work since '95 in the University of Pennsylvania, both in class and in university circles. At the last Commencement he was graduated from the School of Architecture. One of the substitutes to the 'Varsity crew was J. Frank Bechtel, whom most Juniata students of the last half-dozen years remember. He was very popular for his good nature and work and no doubt will secure an appointment to the crew for next year.

Professor and Mrs. Hoover are resting at their home in Dayton, Ohio, and are looking after the interests of Juniata in the West. They intend to spend a few weeks at the coast before returning in September.

Charles O. Beery, '96, the genial subscription manager of the *ECHO*, has been appointed by the Mission Board to the pastorate of the church at Indiana, Pennsylvania. We regret to lose Charles from the staff but wish him the best results in his new charge.

John Bowman, '99 Bible, was agreeable indeed the last few weeks of the college year because of the presence of his wife. This does not mean that he was not agreeable at other times; for no one will be missed among the boys more than John. He is silent as a statue in regard to his future plans. But Juniata wishes him well.

George A. Philips, an old student, writes from Hermitage, Virginia, that the "JUNIATA ECHO is like a letter from home." We knew that a large number of students had come from the Old Dominion, but we did not realize the strength of their affection for their college home until the late Annual Meeting at Roanoke. Every "Old Normalite" and more recent Juniatian there expressed his and her continued interest in the work which centers on College Hill.

W. L. Leopold, '97, has been elected teacher for the A Grammar grade in the Lewistown, Pa., schools for the coming year. There were seventeen applicants for the position, and Will is to be congratulated on being the successful one.

Bruce I. Myers, '95, has been elected to the principalship of the Patton,—Cambria county, Pa.—Schools at the comfortable salary of ninety dollars a month. Higher training secures better positions. Let those who are in haste to secure places take note that no position can be safely taken beyond the limit of preparation.

Horace Wells had a pleasant trip home and is enjoying his vacation. He says he used several copies of the June ECHO where he thought they would do some good. "I am working on several prospective students here, and think the prospects are good for bringing them along with me in the fall." Let every last year's student parallel Horace's efforts.

Preston Stuckey, New Enterprise, enjoyed a visit on College Hill for Commencement. He thinks of entering the college in September. Welcome.

Professor S. B. Heckman, a former teacher in Juniata, was one of the most welcome visitors on College Hill at the closing exercises of the college. He will return to Cheltenham Military Academy next year as instructor.

"Perhaps the most enjoyable session of the convention [of the Pennsylvania State Teachers' Association] was held Wednesday evening when the subject of 'Pennsylvania in Education' was taken up. Dr. Joseph S. Walton, of the Friends' School, Philadelphia, told 'What Pennsylvania has done for the nation'; Dr. M. G. Brumbaugh, of the University of Pennsylvania, made an address on 'What Pennsylvania has done Educationally' "—*The School Journal*, New York. The *Journal* contains also a quarter-page advertisement of "The Standard Readers" which have been written by Dr. M. G. Brumbaugh and published by the Christopher Sower Company, Philadelphia. "These books are based upon a clear understanding of child-wonder, child-intelligence, and child-development. They teach to read by reading. They stimulate the child's interest and do not destroy it by the depressing dulness of mechanical fads."

A long stretch of shelving along the only open side of the library vault, and a gallery around two sides have been completed. These additions will furnish room for the Cassel Library which is now ready to be placed on the shelves.

Rev. Ross F. Wicks, a "normalite" of the eighties, was married to Miss Florence Williamson of Dayton, Ohio, on July 12. Mr. Wicks completed the

courses in arts and theology at Ursinus College after leaving Juniata and spent some time in travel abroad. During the past three years he has served as pastor of the Fourth Reformed Church in Dayton. Rev. Wicks has had a very pleasant and successful pastorate and we bespeak for him still greater achievements now that he has taken unto himself a helpmeet. Dayton has become a "Juniata centre" as the following alumni of Juniata College are located in that city: G. W. Brumbaugh, '87; J. J. Hoover, '89; J. M. Miller, '94. Rev. Wicks reports these gentlemen to be meeting with much success, and owing to his frequent association with them finds the ties of friendship and their common interest in Juniata increasing. After spending a month's vacation visiting relatives and friends in the East and at the seashore, they return to duty accompanied by the congratulations and best wishes of the ECHO.

NORMAL DEPARTMENT

Twenty-five ladies and gentlemen graduated in the normal course as the class of ninety-nine. This class has been exceeded in numbers only by the class of ninety-six. Three master's degrees were conferred in this department at the last commencement.

Attention is here called to the fact that the normal course has been revised. The principal changes are noted below. The composition work of this course will be conducted differently from heretofore. It will be taught incidentally and occasionally with the work in English Grammar up to the A grade. Then one term of daily class work is required to complete it.

In the last term of the junior year a number of changes occur. Constitutional

History has been scheduled for this term. As this study occupies only about half the term, a period daily for reviewing the junior branches is afforded without burdening the student's program. Geometry is begun in the fall term of the senior year. Etymology, a very useful branch supplementing the work in Orthography and utilizing a practical knowledge of Latin, has been placed in the junior year. This study had been eliminated from the course, but owing to its practical value in an English education, it has been reinserted.

In the senior year, General History is pursued the first half year and Science of Teaching, the second half year. In place of Astronomy in the winter term of the senior year, English Classics is substituted. The plan of studies for the senior year as revised provides for six daily recitations. This feature is excellent as the student is not crowded, having sufficient time to do thorough work and take active part in the work of the literary societies. German or Greek may be pursued by such members of the senior class as may desire to do so, with the approval and recommendation of the Faculty. If either branch is chosen, it will be required as a regular study throughout the year. Students who are looking toward a college course are encouraged, so far as practical, to avail themselves of this language study.

HOW TO STUDY

1. Before studying the assigned lesson, review the preceeding one.
2. Have a time set for studying each lesson.
3. Give your undivided attention to the subject you are studying.
4. Get your lesson so that you can tell it in your own words.
5. If you meet words which you do

not understand, (1) See how they are used in the lesson. (2) Find out what they mean, (a) By consulting a dictionary. (b) By asking one who knows. (3) Put them in original sentences. (4) Learn the derivation of them.

6. Review continually.

7. In order to concentrate your thoughts, use pencil and paper to note the salient points of the lesson.

8. Associate and compare all new knowledge.

9. Your neighbor should not be able to *hear* you studying.

10. Refer to the Gazetteer or Biographical Dictionary for all proper names.

11. Study the Book of books the same as text-books.

BIBLE DEPARTMENT

NEW TESTAMENT OUTLINES

THE BEGINNING OF CHRIST'S WORK IN GALILEE

Matthew 4: 12; Mark 1: 14, 15; Luke 4: 14, 15; John 4: 43-45.

Thus far we have discussed the events in two periods of Christ's ministry, namely, the Period of Preparation and the Early Judean Ministry. It will be noticed that the synoptists give only the opening events of the Judean Ministry—The Ministry of John the Baptist; The Baptism of Jesus, and the Temptation in the Wilderness. Having described these opening events their narratives pass on to the work itself. So far as we learn from Matthew 4: 12; Mark 1: 14; and Luke 4: 14 this began after John the Baptist's labors closed by his imprisonment and its scene was Galilee. They do not intimate that any long time intervened between the temptation and this ministry in Galilee. The Gospel of John, however, records the following intervening events:

John's testimony before the priests and Levites, John 1: 19-28; Jesus the Lamb of God, John 1: 29-34; The First Disciple, John 1: 35-51; The First Miracle, John 2: 1-11; Sojourn in Capernaum, John 2: 12; First Cleansing of the Temple, John 2: 13-22; Discourse with Nicodemus, John 2: 23—3: 21; Christ Baptizing in Judea, John 3: 22; John's Testimony to Christ at Aenon, John 3: 23-36; The Departure from Judea, John 4: 1-3; Discourse with the Woman of Samaria, John 4: 4-26; The Gospel in Sychar, John 4: 27-42. The last two events occurred when Jesus was on his way to Galilee. There is no real contradiction between John and the other Evangelists. It was not the aim of any one of the writers to record all the events of Christ's life. None of them could do so and therefore each selected according to his particular design. While the Synoptists make no allusions to the labors of Jesus between the temptation and John's imprisonment, they do not at all affirm that there was no intervening labors. They do, however, mention various facts which imply that Jesus had been preaching in Judea before the visit which ended in his death. As an example of this see Luke 10: 38. Why the different writers omitted one thing and inserted another is not so clear in all cases. The fact that the first three Evangelists begin their account of Christ's public ministry just after John closed his, suggests that the work of Christ assumed a somewhat different character. Previous to this his ministry had been rather introductory, but now it takes a higher position. In short, there was a gradual transition in his ministry from one stage to another. The transition of the Old Dispensation to the New was gradual. This is clearly shown in the actions of the early Jewish Christians. Long after

the ascension of Christ, and even after the outpouring of the spirit, they observed the ceremonies of the law, and continued to do so, until stopped by the destruction of the temple. So John continued preaching and baptizing side by side with Jesus until he was stopped by imprisonment. But the question may be asked why did John give the events of the early Judean Ministry which Matthew, Mark, and Luke omitted? It may have been to correct an error that was then advocated by some persons. They said John the Baptist's work was designed to be permanent and ought to be continued by the disciples. John therefore narrates the earlier ministry to show that he was not a mere successor of the Baptist; that he began to preach before John ceased, and that John admitted his own inferiority and declared that his work was only temporary. See John 1: 29-30.

Matthew, in his statement of John's imprisonment, does not at first give the cause, for it was doubtless fully known to his readers, but afterwards when recording his death, Matthew 14: 3, he gives it. It is estimated that John's imprisonment occurred about one year after the baptism of Jesus, making the time of his ministry about a year and a half. The place of his imprisonment was in the castle of Machaerus, a few miles east of the northern limits of the Dead sea. The time of his imprisonment was about one year. When John was cast into prison Jesus departed into Galilee. Why the departure at this time is not definitely stated, but the circumstances suggest that he departed to avoid trouble that might occur if he remained in Judea. From John 1: 19, we learn that the Pharisees had been watching John the Baptist and were doubtless jealous of him; but recently they heard that Jesus had been baptiz-

ing more disciples than John and now, as John was imprisoned, they would become jealous of Jesus who, therefore, departed from Judea into Galilee. We think this a more probable reason for his withdrawal than to avoid Herod, as some writers assert, for Judea was not under Herod's rule, but Galilee was. After Jesus arrived in Galilee we find him first at Cana where he cured the Nobleman's son at Capernaum. After this he went to his old home at Nazareth, where he was rejected and then went to Capernaum which became his headquarters during his labors in Galilee. The question naturally arises why did not Jesus make Jerusalem the center of his labors? The answer probably is, the prejudices of the Jews were too strong. The Jews of Galilee through association with Gentiles, and being a distance from Jerusalem, their prejudices may have been softened and thereby rendered more acceptable to the new religion. He commenced his ministry at the hub of Judaism, but realizing that extreme prejudice closed the hearts of the people there to the truth, he went where the conditions were more favorable. Thus we have the example of Christ for working the most promising fields first. The gospel must be offered to all, but the work should be pushed most where the conditions are the best.

The first event in this great Galilean ministry will be our topic for next month.

J. B. BRUMBAUGH.

On account of the crowded condition of our pages, this issue, with commencement matter, we are obliged, much to our regret, to omit Professor A. H. Haines' excellent installment of Old Testament Outlines. It will appear in the October number. We desire to commend these Notes on Bible Study as a valuable feature of the ECHO.—EDITOR.

Juniata

Echo

JUNIATA COLLEGE,
HUNTINGDON, PA.

VOL. VIII. No. 8.

OCTOBER, 1899.

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CUMBERLAND VALLEY RAILROAD

TIME TABLE—May 22, 1899.

Leave	2	4	6	8	10
	*A. M.	†A. M.	†A. M.	†P. M.	*P. M.
Winchester.....		7 30		2 30	
Martinsburg.....		8 15	11 35	3 17	
Hagerstown.....	6 45	9 00	12 20	4 05	10 20
Greencastle.....	7 06	9 22	12 42	4 28	10 42
Mercersburg.....		8 30	11 10	3 30	
Chambersburg.....	7 28	9 45	1 05	5 00	11 05
Waynesboro.....	7 00		12 35	4 00	
Shippensburg.....	7 48	10 05	1 25	5 20	11 25
Newville.....	8 05	10 24	1 44	5 40	11 44
Carlisle.....	8 26	10 46	2 06	6 05	12 06
Mechanicsburg.....	8 45	11 07	2 27	6 27	12 27
Dillsburg.....			1 40	5 00	
Arrive—					
Harrisburg.....	9 00	11 25	2 45	6 45	12 45
Arrive—					
Philadelphia.....	11 48	3 00	5 47	10 20	4 25
New York.....	2 13	5 53	8 08	3 53	7 33
Baltimore.....	11 55	3 11	6 00	9 45	6 25
	M	P M	P M	P M	A M

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 7.05 a. m., 12.40 p. m., 3.40 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 a. m., 7.29 a. m., 9.09 a. m., 1.05 p. m., 4.05 p. m., 5.25 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Train Nos. 2 and 10 run daily between Harrisburg and Hagerstown, and on Sunday will stop at intermediate stations. *Daily. †Daily except Sunday.

Leave—	1	3	5	7	9
	P M	M	M	P M	P M
Baltimore.....	11 50	4 55	8 50	12 00	4 35
New York.....	7 40	12 05		8 50	1 50
Philadelphia.....	11 20	4 30	8 50	12 25	4 35
	*A M	†A M	†A M	†P M	*P M
Harrisburg.....	5 00	7 55	11 45	3 50	7 55
Dillsburg.....			12 40	4 36	
Mechanicsburg.....	5 19	8 13	12 05	4 10	8 15
Carlisle.....	5 41	8 35	12 27	4 33	8 36
Newville.....	6 03	8 58	12 50	4 56	9 00
Shippensburg.....	6 22	9 16	1 10	5 16	9 17
Waynesboro.....		10 37	2 18	6 10	
Chambersburg.....	6 42	9 35	1 38	5 38	9 37
Mercersburg.....	8 10	10 30		6 28	
Greencastle.....	7 09	10 02	1 55	6 02	10 00
Hagerstown.....	7 30	10 25	2 17	6 24	10 20
Martinsburg.....	8 24	11 15		7 10	
Arrive—					
Winchester.....	9 10	12 35		7 55	
	M	P M	P M	P M	P M

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.35 a. m., 2.00 p. m., 5.15 p. m., 6.25 p. m. and 10.55 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 7.38 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

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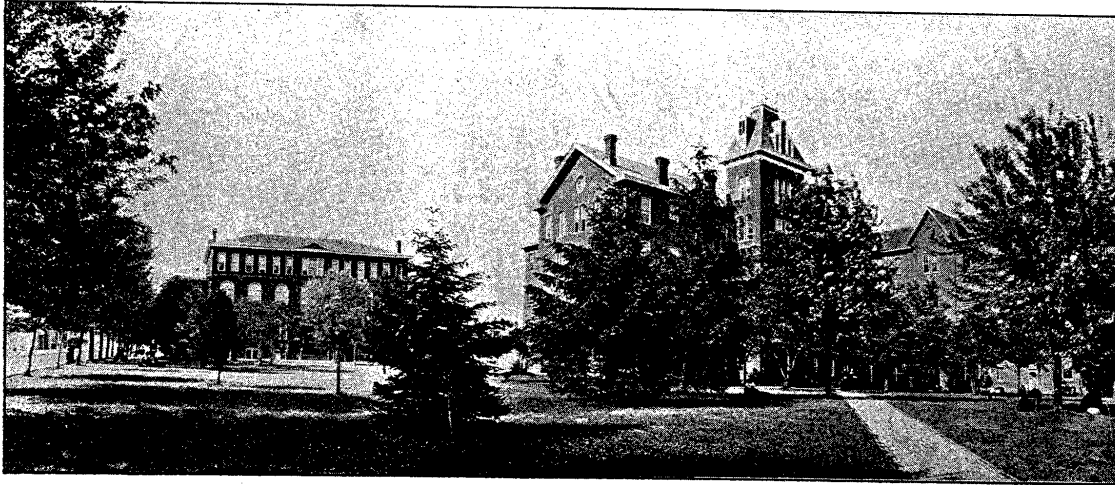
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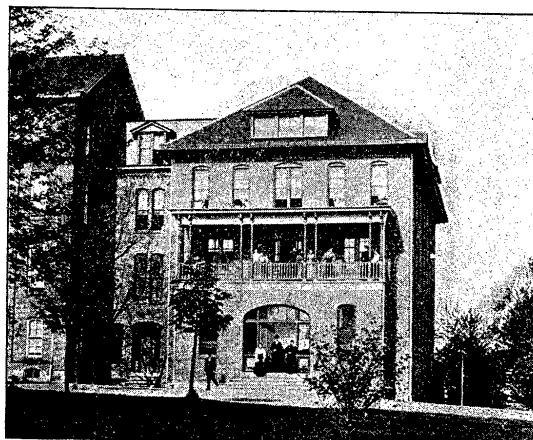
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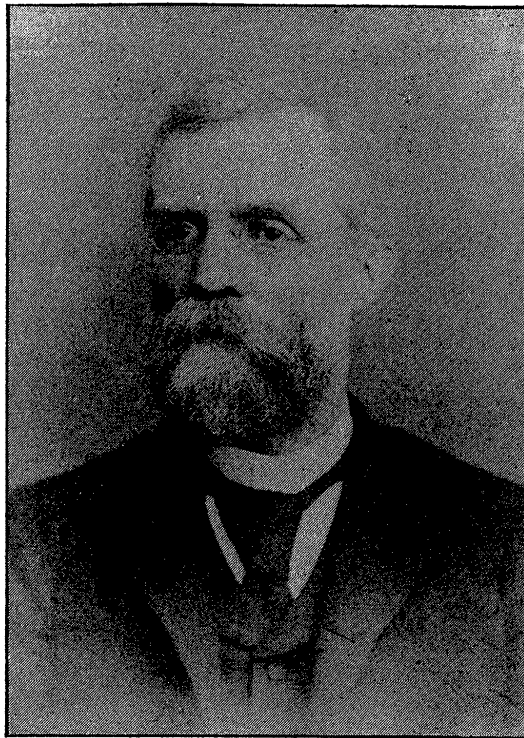
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Juniata Echo

VOL. VIII

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No. 8

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EDITORIAL

A GAIN COLLEGE HILL is astir with a new life and activity. The spirit of the place has changed from the rest of summer to the bustle of college work. Among the older workers returned there is a large number of new learners—new faces commingled with those already made familiar by the former pleasant associations. With the advent of teachers and students who are strangers to each other there is always some anxiety as to the harmony that should prevail in the social relations and business contact of these with those who have already been familiar with Juniata's life. There is always some forbearance to be exercised, and some allowances are to be made for the different life habits that dominated the individuals before their coming together. There should be no spirit of selfishness; no tendency to deprive any one of the fullest liberty in thought and action, in all right directions; but all need to remember that harmony can be obtained and maintained only by strict adherence to the rule of right, by yielding to governing principle, that is necessary for the comfort, and to secure the

happiness of all. May Juniata enjoy her most harmonious and prosperous year in 1899-1900.

JUNIATA COLLEGE, in common with all the schools of the country and the enterprises whether business, commercial, or charitable, is sharing in the results of the general prosperity of the nation. That the country is enjoying a period of great prosperity is manifest everywhere. There is no idle labor, and no dormant enterprise; and this fact possibly limits the number of students from some sections, but it enables others to secure the means necessary to enable them to carry their preparations to a point where their cultivated talents will enable them to take higher work and secure better places in the activities of life. However, the number of students at Juniata continues in the gradual growth that has characterized the years of the past in its history.

WE ARE PLEASED to note the increased interest taken in the work of the different departments of the institution. The students have come to demand recognition in their field of work, that presses the teachers to the

front where they might otherwise be satisfied with former attainments and feel secure in the position attained. As a rule the teacher should lead the class into enthusiasm in the work. He should be aggressive, not only to outlining the work, but he should lead into and explore new fields, and like the messengers of Israel who "went to spy out the land" he should be able to bring back such a report of his work that there might be no doubt as to the following and acquisition by the class. It seems a regret that we must still recognize and endure, in the work of education, the trammels that so hinder the progress, when on every hand is the open road to break away and be free. There is a spirit at work in Juniata that will yet attain the best methods in educational work, despite all obstacles.

WE NOTICED one day in passing the bulletin board a card like this, "All who are interested in Forestry will meet on the campus immediately after supper. We shall first study the trees of the campus then those of the surroundings." There is no limit to which this spirit of nature study may not be carried. After the trees, the shrubs, the vines, the weeds, the grasses, the mosses, then the animals, the bugs, the worms, the flies and butterflies, then the hidden world of marvelous beauty and activity—revealed only by the microscope! Why, our educational work is still of the crudest character as compared with what there is to learn in the value of nature. Book trammels, conventional trammels, social trammels, and many other things still hold us all in a mist of obscure knowledge only, whereas if we could free ourselves of these, or would enter into the light we might enjoy the knowledge as it is known by the great All Knowing.

IN ALL THE building at Juniata the need limit was exceeded; but soon, in each instance, the need had far exceeded the limit. Each building was supposed to settle for all times the further need of room, but in each instance the walls were scarcely dry until the space was occupied, and the need for more room became apparent. Recently an annex was built to Students' Hall, to accommodate the books of the slowly increasing library, and it was thought the time might never come when it would be filled; but during the summer a gallery had to be erected to afford more shelf room, and now all that is filled and boxes of books of the Cassel Library and other books are waiting for shelf room.

The growth of Juniata College in all directions has been marked by unusual vigor. And it has not been a matter of great effort, but faithful work in a trusting spirit. The future has many surprises in store, and those who looked for this work of education to come to an end shall, be it God's will, be disappointed. There is no great wealth supporting it, but there is devoted effort, unselfish sacrifice, and the energy that brings success to its credit.

STEP BY STEP progress is being made in the work, and item by item matters of interest and value are being added to Juniata's equipment. During the summer, the "gift of a friend" announced by the president at commencement time, came to the college and may be found in the library on a table, securely locked in a glass case for easy inspection,—a facsimile copy of the celebrated Codex Alexandrinus, the original being found in the British Museum, a priceless acquisition to that wonderful collection of relics. This gift is the benefaction of Mr. Charles G. Sower, of Philadelphia, whose interest

in Juniata College is shown by his valuable gift. The thanks of Juniata's students and friends are tendered to Mr. Sower.

The original was produced or written in the fifth century probably by Thecla, a noble Egyptian lady. The text is in old Greek capitals without word divisions. Mr. Sower writes that "as there are only four of these Codices known to be in existence, and it is not likely that one of them will ever reach this country, an opportunity to see this fac-simile cannot but be of great interest to theological students." He says also, "With much pleasure this valuable work is presented to Juniata College, with a hope that it may forever remain in its possession." We value the gift.

Mr. Sower is great grandson of Christopher Sower, Junior, Bishop or Overseer of Churches of the Brethren ("Dunkers") in Pennsylvania from 1753 to 1784, and whose name is associated with the printing of the first Bibles in America. An occasional copy of this first German Bible is still found, and Juniata's library would be enriched by the gift of a copy from some friend who desires to do himself the honor to donate it.

ASSOCIATE EDITORIAL

We call the attention of our readers to a series of articles which, beginning with that of Dr. A. B. Brumbaugh in this issue, will run for six months. College spirit is about to take hold of Juniata more decidedly; and it is intended that the papers which are now being presented on this subject shall serve as guides to the sentiment of the student body. Coming as they do from those whose education, experience, and general culture argue excellence, it would seem useless to urge the careful perusal of the papers.

All who have been connected with Juniata in past years must recognize the worth of Dr. Brumbaugh's words concerning college spirit as it should manifest itself at Juniata. His fitness as a writer on this subject arises not only from his literary spirit and general culture, but also from his intimacy with the college from her inception until the present time. Our Editor-in-Chief, whose portrait accompanies this ECHO, was one of the three gentlemen who, in perilous times, decided to start a school at Huntingdon for the young people of the Brethren Church. While other promoters were at work upon the same project in other places and were struggling with the problem of one hundred thousand dollar endowments and the like, these men determined to start a school whose sole argument for patronage should be "good work." Elder H. B. Brumbaugh was to furnish the room; Elder J. B. Brumbaugh, the teacher; and Dr. A. B. Brumbaugh, the students, to start. Soon the plantlet developed root vigor, taking hold so firmly that its perpetuation became assured. The founders have stood by their purpose through its many changing phases, until to-day they have the rare pleasure of looking upon their own imperishable monument. The Doctor's interest has been continuously intense, watching with enthusiasm every sign of further growth. Besides the secretaryship of the Board of Trustees, a college journal whose dignity of tone should be the chief merit of its columns has occupied his thought most. What the ECHO is, is not what he would have it be; yet we make no apology for the past or present character of the paper: suffice it to say, that the hearty co-operation of the Juniata circle from centre to circumference will hasten the accomplishment of ideals satisfactory not only to Dr. Brumbaugh but to us all.

Some changes on the editorial staff may be observed. Although always in sympathy with the college paper, the Board of Trustees, for the first time yet, have considered the ECHO of sufficient importance for them to take charge of the elections to place on its staff. This year will also develop a greater ECHO interest among the students, all the associate editors and business managers being students themselves. Dr. Brumbaugh is retained in his position as leading spirit of the college's journalistic work. Not only does he furnish the general editorials, but the supervision of all departments is also assigned him. Carman C. Johnson collects and edits the general articles, and occasionally calls attention to special features. William L. Shafer, Miss Elizabeth Rosenberger, and Ira D. Walker enliven our pages with the spice of current events at home and abroad. Mr. Shafer also keeps us in touch with educational notes from the college world. The business management is being put upon a broader basis by our Messrs. Wirt and Groff, so that we hope hereafter to furnish the paper promptly to a constantly increasing list of subscribers. C. C. J.

COLLEGE SPIRIT AT JUNIATA

A. B. BRUMBAUGH, M. D.

From its beginning Juniata College has been actuated by a spirit peculiarly its own. The first teacher absorbed it from those with whom he associated, and who gave being to the work. Humble in its beginning and unpretentious in name it has grown on the life infused by sacrifices and prayer, until the work has so far matured that the life given it bears it along in a natural growth, towards a higher development. As the tree develops, grown from a seed, into its own kind, so we expect the growth of Juniata College to develop the noblest

manhood and womanhood, to do work for God and humanity.

Locally, we are told that College Hill inspires those who locate there with its peculiar spirit; that it is infectious and dominates the life of those who are brought in touch with it. This does not mean that one may not escape such influence, for all development may be resisted, and so there are those everywhere who resist the best influences to their own destruction; but the spirit here tends to develop the best and most exalted moral and religious life, the purest manhood and womanhood by a natural growth.

The founders of Juniata would have it so, that the school might grow up, like a child properly trained, in the way it should grow; and like one brought up in the fear and adomation of the Lord, that the life may be so fixed, that in the years of trial and during a life of labor it may never depart from such counsels, but may wear them as an ornament to the life, as a crown of glory to the head; that the good deeds may not be lost in darkness, but be a light to light the way, as the feet run on the errands of the Master.

And so it has happened, or so it has been ordained, that those, so far, who have been brought up under this influence, have caught varied measures of inspiration from it, and have carried that life with them into the localities where their lot has been cast by the Great Disposer of place in this life; and from them it has radiated to others until the spirit of Juniata has exceeded the space limit prophesied by the writer of this article, and recorded in a memorial address on the death of the first teacher, the first sacrifice in a great cause,—“until its influence shall radiate from here to Canada on the north, and to the Gulf on

the south and be known from the Atlantic to the Pacific," and for which he suffered reproof, by some associated with him in the work.

Already, in less than one-third of a century from that date, there is scarcely a place of any note in the known world where Juniata's children are not disseminating to those around them, the ennobling spirit of the place. These things show the workers on College Hill and those associated with them that the work is not their own to do or to leave undone, to extend or to limit. There can be but one way, plant in hope, work without fatigue, extend to God's own limit. Who may say what that limit may be? In 1878 it was thought to be the county in which the school was located, or perchance the state; but where now is the boundary of influence? It has invaded the countries of the earth in its activities, and a few of those whose labor has ended are enjoying rest from labor in the paradise of God.

What does college spirit at Juniata mean? It means that there should be such an influence there directing the lives of those who teach and those who learn that in all their work, there may be no downward look toward the low and sensual, but that every act may be stamped with the impress of the Divine hand; that every work may be so wrought that approval may not be withheld, when every man's work shall be tried as by fire, that there may be no dross to burn out of it, but that, as the pure shining gold it may fill each life to a glorious development and an eternity of good.

It means the dignifying of the social life at Juniata in such a manner that all associations of students—whether in class rooms where dignity of character and refinement of life should be so manifest that the crudest would take knowledge,

or in private relations with each other where the sweetness of true, genuine gentleness is best shown, or on the athletic field where considerations for even our opponents mark the nobility of character, or wherever there are relations to be enjoyed or endured—may be patterned after a model, unexceptional in its character and excelled nowhere. Such a life Juniata's students should lead, and such deportment should be the rule in all their associations.

What does it mean abroad? It means the development of what has been acquired here, during school work, the honor of the life into which that spirit has been implanted, the steady purpose of high merit in every attainment in life, the rooting out of the spirit of selfishness, of avarice, of wrong. Whatever the higher and purer motives in living may develop, these are the normal fruits of the spirit that those who sacrifice for the work and labor to perpetuate it, desire to see borne by every one that locates on College Hill, and then goes out into the arena of work.

In all the turmoil of work, the sharp competitions, the striving for place, the rush for position, what could we see that would be so pleasing as the noble, pure, sweet life, actuated by the best impulses, advancing steadily, unmoved by all these things, with the consciousness that He whom it trusts is able to crown with success every worthy worker.

THE NORTHFIELD CONFERENCES

YOUNG WOMEN'S

In response to the call of Mr. Moody three conferences designed for the strengthening and deepening of the spiritual life are held each summer at Northfield, Massachusetts. To the second of these conferences are invited the young

women of America; so from college, and city, and town they gather on this height of promise and of peace for a ten days' uplift into things spiritual and eternal. The place itself presents a scene of rare beauty, with the Connecticut River winding like a silver ribbon through the green fields, and far away the purple foothills of the Green and the White mountains. A sense of restfulness and peace comes with the first view of the quiet old-fashioned New England town, which indeed is not a "town" at all, but a beautiful bit of country.

The privilege of meeting with the five hundred young women who attend this conference was given to two representatives of the Juniata College Girls' Christian Band, Misses Bertha Fahrney and Mary Quinter. From the first half-hour of every day, "The Quiet Hour," when each one was alone with her Bible and her God, until the "Good-night" service held by the groups of girls in the halls, the days were full of blessing. The sunset meeting on "Round Top" will linger long in the memory of every one who has been in the company gathered on that hillside under the pines to

"Wait and worship while the night
Set her evening lamps alight."

The realization of the Gospel story of the Master's "Mountain Sermon" was very vivid as one listened to Mr. Moody, Dr. Chas. C. Hall, Dr. Edward Judson, and Miss Price tell of the meaning and importance of the truths of the Christian life. The watchword of the conference was given in the first morning's devotional hour by Miss Nellie J. Allen, one of the national college secretaries: "We are here first of all to know God." And truly in all the services, in Bible study, in sermon, and in song this truth was emphasized as the supreme motive of every life. The only efficient means of obtain-

ing this knowledge being prayer and Bible study, the importance of these was constantly impressed; not truths about the Bible, not what scholars have written concerning it, but first of all, the earnest, prayerful, Spirit-guided study of God's word as the revelation of Himself and His message of salvation to the world.

YOUNG MEN'S

This year Juniata had four representatives at the Northfield conference of the world's college men. A strong appeal by Dr. Chapman was set right at the opening of the conference. The opening hour of each day, except Sunday, was spent in studying missionary work, followed by the institute, in which plans for Christian work in the colleges during the coming year were discussed; then came Bible study and training classes for personal workers, after which all gathered in the auditorium to close the first half of the day with deep draughts of inspiration from the excellent addresses which were given. The afternoons were spent for the most part in athletics; and one could distinguish many an earnest, manly face among the players. The sunset meetings on "Round Top" were surely inspiring, and no one failed to be helped there. The evening meetings, conducted by such men as Moody, Chapman, Speer, Mott, Schauffler, and Wadham were intense in thought and spirit. The value of these conferences, to college men, is inestimable and Juniata does well to identify herself with a movement so vast in conception and so evangelistic in design.

COMMENCEMENT EXERCISES

(Continued from July ECHO)

BIBLE

The Commencement began at three o'clock on Thursday afternoon, June 22, when the graduation exercises of the

Biblical Department were held in the chapel. After the opening devotional exercises the audience was favored with an address, "The First Martyr," by John Lohr Bowman, Jones' Mills, Pennsylvania. The speaker related the events precedent and incident to the choice of seven men for the settlement of wranglings over money distribution. First and most remarkable of these men was Stephen, the subject of Mr. Bowman's address. Full of faith and the Holy Ghost, Stephen worked loyally and diligently, out-distanced his companions, and shot clear ahead of the office to which he had been called. He was a bold, fearless defender of the faith; his arguments none could resist. The Jews saw Stephen's strength and wisdom of argument and their own weak jealousy. Mr. Bowman's word picturing of the martyr's trial before the Sanhedrin and of his persecution, was vivid. The Christian world owes much to the fidelity and fearlessness of Stephen: to him is due the conversion of Saint Paul, the apostle of the Gentiles; through his indefatigable labor the gospel was carried through Asia and Europe from which places centuries later it was borne to America.

Tully S. Moherman, Ashland, Ohio, delivered an address on "Our Contributions to the World." When we as individuals pass beyond the veil, the traces that are left of us upon the sands of time constitute our type; and the question comes forcibly home to us that in our attempts to preserve the noblest past and add the sum of our powers, what kind of type ought we leave as motive forces for our successors? What are we to give? First, the span of our lives. Perhaps the greatest problem we have to solve is the economy of time; the holding of each day as a trust to God and to the race. Lack of skill in doing

a piece of work is a waste of time. Every hour spent in the mastery of the principles of life is saving a hundred per cent. in the economy of time later on. Second, the gift of thought, the power to solve the problems of life in a true way. A true thought may be but a feather in weight, but as powerful as a diamond in cutting some aspect of heavenly joy. Third, our capacity to work, the ability to lay hands on some part of the universe and make it go. Like the lens polisher we are daily working upon lenses through which other eyes will look out upon life. Let our lenses have no flaws; let them reveal the truth; let our work be strong. Fourth, the gift of wealth. Every one of us represents wealth either of mind or matter; and the world is full of challenges for us to give. Fifth, our experience becomes a contribution to the world in that it may be used again. There are mistakes of life that cannot be rectified, such as health, education and the effects of evil habits; teach by your experience. Sixth, the best and highest contribution we can bestow upon the world is inspiration, the dynamic force of the soul, ever working toward the highest ends and bringing them about. The highest use of this gift is to inspire others to take hold of Christ.

Professor Haines spoke very encouragingly of the work of the Bible Department and of the hopeful indications for encouragement in the research of God's word, and addressed the two graduates in a few well chosen words.

Elder H. B. Brumbaugh, dean of the department, who was presiding at the exercises, then asked President Brumbaugh for a few remarks. The Doctor said he was anxious to express his gratitude for the exercises of the afternoon. It was the first time Juniata had

reached the goal aimed at in the founding of the college. Twenty-three years have passed in fitting young people for the various walks of life, and the Bible Department now comes forth strong and ready with the other departments. The Doctor prayed that, as it has been from the earliest date so it may continue, not a day may pass without the reading of the scriptures in public meeting. He heartily endorsed compulsory chapel attendance for every student. He referred to a certain institution which some years ago numbered thirty-five hundred students, and at one of the regular chapel services twenty-eight were present! God forbid that Juniata should ever approach such a state! The Doctor conferred the degree of Bachelor of Sacred Literature on the graduates.

NORMAL ENGLISH

Seldom has Juniata possessed a more pleasing or larger audience than was ready to greet the members of the normal and collegiate seniors in the evening commencement exercises. Windows, halls, and campus were places sought by those who were so unfortunate as not to get into the chapel.

The exercises of the evening, presided over by Professor Haines, were opened at seven-thirty. Professor Beery's choir rendered the opening anthem, "Ye shall go out with Joy," and Professor Ellis conducted the devotional exercises.

William P. Trostle, the first speaker, in a ready, earnest manner, told of "The Essence of Manhood." Sham is carried into every department of life. We have too few Hamlets who are bold enough to proclaim, "I know, not seem." In different nations the ideal man has varied. To-day manhood is not a gift of fortune or birth; it is a slow but sure growth to which every thought and

action lend their aid. Manhood is not complete unless it possess the all-important virtues of truthfulness and courage and justice and generosity. By planting ourselves in these nourishing elements we may become more worthy of the Model of Manhood.

Elva K. Shockey next pleased the audience with her oration, "Simplicity." She was perfectly at ease in speaking and gave her production in confidence. No artificial adornment mars the beauty of God's work. Mountain and flower and animal whisper, "Simplicity." Man alone has dared set himself at defiance with creation and mock God by using the endowments given to him to honor and glorify his wonderful plan, in building his own pretentious ideal of power and beauty. In national life and in social and religious circles is lacking the old-time simplicity. Religion in our age wants the earnestness, the beautiful faith, and the sweet communion of souls with their Maker, that were manifest and felt by the simple-hearted Christian of old. Woman, be thou known for thy grace, purity, sincerity, and loveliness of heart. Envelop thy character in the beautiful folds of simplicity. Man, be thou known for thy strength, honesty, and integrity. Write on thy life "Simplicity."

Mrs. Ella J. Brumbaugh, Miss Hooley, and Messrs. Van Dyke and I. Bruce Book sang the "Dawning of the Better Day," after which Lloyd H. Hinkle in strong voice and courageous, optimistic manner, delivered his oration on "Laying the Cornerstone." In his introduction Mr. Hinkle spoke of man as the great motive power in the world. A man of power must have a good foundation. The cornerstone which the youth lays will be the truest expression of his nature and will determine what he is to become. The bulwark of all man's

power is character. When the crises of life approach, when the storms of wrath and war are evoked, when the dark clouds of the world float across the disk of our sun, the character of the cornerstone of our life will determine whether the summer skies of vernal beauty and the brighter skies of brotherly love shall bend over us.

Maud O. Miller portrayed to the large audience "Two Noble Lives" and showed by her calm, earnest expression principles of the great characters of whom she spoke. The "two noble lives" were those of Gladstone, who attained the highest place among his fellows as statesman, and of Drummond, who stands out before the world as teacher and evangelist. These men were ever true to their best and highest selves in not sacrificing their own principles of right or pandering selfishly to the tastes of a critical public. Gladstone won the highest scholastic honors and in Eton and Oxford formed life-long friendships which awakened the possibilities already existing within him. Later he endeavored to elevate politics to statecraft and not to lower the better to the worse. Devoid of all formality and in perfect sympathy with all he meets, we see Drummond ever true, courteous, and kind. His personality and earnestness won for him the hearts of many people. He originated the Student Volunteer Movement. These men will not be forgot to-morrow. They taught the secret of correct living, the perfection of character as the first attainment of life.

The masterly oration on "The Dying Century," by Jacob M. Blough, evinced keen thought. At the beginning of this "wonderful century" the good old mothers used the same kind of spindle and distaff which the people had used

more than two thousand years ago. Highways were few and distances great; hence there was little exchange of ideas and less of commodities. American ingenuity began to exchange this rude civilization. The laconic "What hath God wrought" convinced the world that space and time were conquered. There has been marvelous development in all scientific lines. Despotism has fallen, slavery has been abolished, and liberty has been established in most countries. Individual liberty—the idea that the government exists for the individual, honor to womanhood, international arbitration—a principal due to American thought, and Christian missions are but few of the marvelous results of the nineteenth century.

The choir then took the audience "Away to the Fields" by their chorus which closed the Normal English exercises.

COLLEGE

The oration of Perry H. Beery, "Faith in the Ideal" was an inspiration to the best in life. The easy but determined delivery showed that each word was weighed and of importance. Whoever deliberately fixes his gaze on things foul and loathsome, delighting himself in them, gradually lowers himself to their level; he whose gaze is constantly fixed upon things beautiful, inspiring, and ennobling is by them gradually lifted to their plane. This is of the nature of the ideal, and there is in it the power of gradually shaping the innermost longings and endeavors of the entire being until they embody the supremest aspiration and endeavors of life. All have ideals either of being or doing. Often those who have the power to construct the most exquisite and soul entrancing ideals, in their own lives are yet grovelers and

lepers. This is not because they lack ideals, but because they lack faith in their ideals. The ideal ought to be a constant reminder of what is best in doing and should be an ever-present incentive in holy struggling toward the highest attainment of usefulness. To be really practical the idea must begin in the real. After infinite mountings and recedings it may reach the stars, but it must begin on earth; in any case it must be conceived as lying in the reach of brain and brawn, within that which the eye can see, the hand can hold, the mind may enter—in short, what our faith can grasp. This seizing of our ideals is the function of faith which makes it crystallize into symmetry all the primitive and separate elements of life's powers. In faith in the ideal has been found and is found the secret power of successful living. May we sieze it as the "alchemists solvent," which will turn everything for us into the gold of a successful life.

J. Lloyd Hartman delivered his oration on the "Utility of the Beautiful" in his easy, natural way—"talking to many instead of to one," as some one said. The idea of an Infinite Power as the First Cause finds expression in three forms,—the good, the true, and the beautiful, or religion, philosophy, and esthetics. The expression of the idea in visible and audible forms in nature and the fine arts is the beautiful. When God stood over creation and pronounced it good he also crowned it with a diadem of beauty. To the earliest peoples there was but one source of beauty, nature; to us there are two, nature and—past generations' translation of nature—art. The ratio of excellence of these two forms is as the author of each. Beauty's message is divine for him who will listen. The wisdom of the ages has realized its worth and has utilized its power as an elevating

agency. The ancient Greek, born and reared in a land of matchless natural scenery, of air the balmiest and sky the bluest, lived very close to nature, and his sensitive heart pulsed in harmony with the throbbings of her great heart. To appreciate how fully Greek life was in touch with the beauties of nature, observe the rigid, ungraceful, and angular Egyptian works of art—the expressions of a people whose history is formalism and who never felt beauty's entrancing touch. That great rush of beauty which burst forth in the Iliad and the Odyssey; and later, in the marble and bronze of the Acropolis; and, on down through the ages, in cornice and pillar and canvas and song—was nature taking on form in art. As nature has moods so art has phases—painting, music, sculpture, architecture, language. The deepest current in which human soul has flowed, the most seraphic strain in which it has pulsed, the sublimest vision of ideal conception of which it has dreamed, are preserved to us only through the world's art. Art marks the civilization of each age. In esthetics there is more dynamics for higher life than the world at large appreciates. Beauty is a force whose power is too little felt. May the age soon come when in every city and hamlet and highway and home there shall bloom creations of the truest beauty in both nature and the fine arts.

Dr. Brumbaugh's remarks before conferring the degrees were based on an old legend of the Roman emperor, Domitian, to whom two maxims were proposed: first, never begin anything in this world until you consider the end; second, never leave the highway for the by-ways in life's journey. The address was earnest and appealed to the best in the hearer's life.

The Doctor then conferred the degree,

Bachelor of English, upon the twenty-five normal graduates; and the degree, Bachelor of Arts, upon the two classical men. The degree, Master of English, was conferred *in absentia* upon C. S. Reber, '95, John E. Burget, '96, and W. L. Leopold, '96. Dr. Brumbaugh announced that the alumni association had donated ninety dollars toward the athletic field, and that the class of '99 had subscribed four hundred seventy-five dollars to the alumni endowment fund. At least three hundred friends attended the exercises of commencement week. W. L. S.

NOTES AND PERSONALS

To be convinced that Juniata's needs are constantly being supplied, it is necessary only to know that a new boiler to supply the steam cooking apparatus in the college kitchen has been erected.

The "nature club," under the leadership of Professor Emmert, is one of the interesting features of the work at Juniata. On September 23d, a number of students visited Shelving Rocks in quest of natural curiosities. They reported a pleasant as well as an instructive trip.

That Professor Swigart can fish as well as teach and preach was assured recently when he caught nineteen bass, one of which weighed four and one-fourth pounds.

Nellie G. Wright, '98, entered the Woman's Medical College, Philadelphia, on the 4th instant. Her address is No. 1331 North 21st street.

The following classes have been organized in the Bible department of the college: New Testament Greek, two classes; Bible History and Geography; Life of Christ; Exegesis; Church History; and Old Testament Literature.

W. C. Hanawalt, '92, has the superintendence of the schools at Derry Station, near Pittsburg.

J. H. Swan, '92, visited the college Friday evening, September 30th. He has entered upon a course in the Jefferson Medical College, Philadelphia. Clair Robinson, E. R. Fleming, H. E. Miller, and I. B. Whitehead, former students in Juniata, will spend the year in the same institution.

The ball-game played on September 23d between the college team and the "Athletics" of Huntingdon was interesting as well as clean. The score was 14-12 in favor of the college team.

Borough ordinances have recently been published in the Huntingdon papers declaring the streets and alleys which hitherto separated and crossed the various possessions and acquisitions to the college grounds closed, so that now our campus shall be greatly enlarged. The work of closing the old and opening the new public ways is now fully commenced. Several adjoining buildings have been shifted, new lines have been run, and grading is well on. One of the houses moved has been located back of the ladies' building and is being remodeled for an infirmary. The strange appearance of a building which was being moved sitting in the street opposite the ladies' gate and two other buildings standing contrary to their former positions, fully warranted the expression of an onlooker, "'Pears like a lively breeze has struck the place': it's true, and it's still lively on the hill.

E. D. Nininger spent two days with D. Murray Hetrick, '95, Mexico, recently.

George Wirt, '98, '02, spent Saturday and Sunday, September 29th and 30th, at his home in McVeytown.

The office has been changed from room fifty-three to the old library room; so the "Sanhedrim," as friend Zentmryer once aptly styled the Faculty, has moved along several notches since the latter eighties and early ninties. Professor Swigart as Treasurer now occupies the first room to right of the boy's entrance, while his faithful John Pittenger conducts the book and tablet business across the hall at the old stand.

The Juniata Lyceum, an outgrowth of more advanced literary needs, has recently been organized, consisting of all English graduate students, all college students, the members of the faculty, and the trustees. A public program will be presented on the first Saturday evening of every month, beginning with November 4th. As this new society takes away a number of those who would otherwise remain with the old societies, responsibility increasing to the individual Oriental or Wahneeta will greatly increase his literary possibilities. The new student who was timid and reluctant before must now take hold of reins no longer managed by veterans, while the veterans will work out their ideals on the floor of the Lyceum. The old Oriental now knows his "zenith," as a nadir, and Wahneeta sages long to pluck another "rose."

Professor Myers conducted a series of revival meetings in Johnstown recently.

The number of Juniata student reunions held in different sections of the Juniata states was a good feature this summer. We shall give particulars of them in the next ECHO.

Acting-President Brumbaugh enjoyed a pleasant visit with his friends in Philadelphia, West Chester, and Haverford the first of the month. He purchased a number of books for the library.

Cyrus B. Replogle, '97, is receiving clerk at Carrie Furnace in the Carnegie Steel Company, at Pittsburg. He seems well satisfied with his position and is prospering. His heart turns, however, often to Juniata, and his love for it is as strong as ever.

Mrs. Emma Wagner, better known to the students and Faculty as Emma Conner, died at her home in Reading, and was buried September 6th. Her father, Elder Jacob Conner, has always been a warm friend of the college, and it is here that he educated his children. Mrs. Wagner and her brother attended normal here in '83. Some time afterward Miss Conner taught in the Kutztown state normal. Mr. Geo. Wagner, her husband, a prosperous lawyer in Reading, had almost completed a handsome residence in that city, intending that they should enter it during the month of September; but the mother entered not the new earthly home but her better eternal home. The two young sons, their father, and friends can remember her only as a devoted Christian woman.

Samuel Gehrett, of Grafton, was seen among the boys one Saturday recently. He intends to return to college in the spring.

"Keep the old friends with the new." So says the song, and so say we. Among the early students of Juniata College, or the Brethren's Normal, as it was then called, is S. O. Larkins, now of Baltimore. Mr. Larkins has a family of his own now, and his daughter Grace was far on in the junior work when she left here a year ago. But there are few who seem more attached to the place and cause than Mr. Larkins himself. It is certainly a satisfaction to know that the love of the students for their school home does not die with the years.

Bessie Rohrer, '97, entered college again the fourth week of this term.

Professor J. H. Brumbaugh and son Norman made a four-day visit to Washington and Philadelphia friends recently.

A number of students have entered upon the three years' divinity course.

Samuel H. Cassels, a normal junior of '97, died Saturday morning, October 7th. He had intended to enter upon his senior work with the class of '99, but his health would not permit, and his plan for entering the class of 1900 was frustrated by a continuation of the sickness which ended in death.

The teachers' institute of Huntingdon county will be held in the Y. M. C. A. Hall, Huntingdon, November 13th-17th. Among the instructors are Dr. M. G. Brumbaugh and Professor Swigart. Dr. Brumbaugh will lecture on the 13th and 14th; Professor Swigart, on the 13th and 16th. The evening lectures will be given by the following gentlemen: De Motte, King, Day, and MacArthur. Evidently, this will be a rich treat, and every student ought to hear the lectures.

Lorenzo J. Lehman, '98, was one of the most successful agents for Doctor Brumbaugh's "History of the Brethren" during the summer, and has now entered upon his year's work in the school room in Johnstown. He says, "I have plenty of work to do in school. I want to return to Juniata some time again; although I am not there in person yet my mind is there this [opening] week."

Myrtle Replogle, who finished the junior work last year, will teach in her own county the coming winter. Her letter smacks almost of homesickness to get back to Juniata. Juniata wishes her a successful term and shall be glad when she can come back for study.

The societies in the Normal Department have been organized. Both promise good work for the year, although the number in each society seems rather small, owing to the withdrawal of the classical students. This fact, however, should not be a discouragement to those in the work, on the contrary it should be an incentive to higher and better work.

Bruce Ibra Myers, '95, is working hard and is appreciated as principal of the Patton public schools.

Our genial President, Dr. M. G. Brumbaugh, after conducting the chapel exercises recently, gave us the following thoughts: I am always glad when I see a group of young people, especially at this place, busy and sensible. Do something. Be not lazy. There is nothing that distresses me so much as to see a person who does nothing but eat, sleep, and wear clothes and steal fresh air from birds and bugs and bees. If you do nothing else, walk around and wear out shoes. Be determinedly busy. It pays to be busy. In a school there are always three distinct classes. One class likes to get rid of work. Another is those who want to carry too much; while those of another class carry just what they can conveniently take. Now if you are of the first class you don't understand what it means to be a student and prepare for life. Remember that to-day's carelessness means life's weakness in power to think, in power to do. You can afford to train and train hard. Let me give you a little rule—you can study as hard as you please as long as you can sleep well on it. Besides the storing of facts into the mind, education consists in habit forming. Form the habit of work. If you haven't learned to work you are not educated.

Go into the open air more. Edward Everett Hale says, "We as American

people need to learn more than anything else the habit of going out of doors." Out-door life has in it considerations that we do not respect. Take hold of athletics not for the sake of play but for the sake of the manhood and the womanhood that grow out of doors. Out-door life gives keen sensations that are of great value in after life. This college is admirably situated, and the conditions here are favorable to the highest growth in manhood, in womanhood. You are helped by the very genius of things here to be clean and sweet and strong and good. If, when everything around us helps us to do right, we fail, it is a very great question whether we shall ever be able to do so. Though I forget recitations and speeches I never forget the inspiration here received to build up right ideals into my life. It is the manly thing, it is the heroic thing to do.

A "consecration assembly" of the young people of the Brethren churches of the Schuylkill Valley was held at Valley Forge, Saturday, September 9th. Over two hundred young people were in attendance. Juniata was well represented on the program by Dr. M. G. Brumbaugh, Prof. Ellis, '90, F. F. Holsopple, '91, A. H. Ressler, Emma Tyson, Iva L. Krupp, W. S. Price, '84, J. I. L. Isenberg, '95, Lewis M. Keim, '94, '01.

Professor Haines lectured at New Enterprise, September 30th, and preached October 1st.

THE FACULTY'S SUMMER

Acting-President Brumbaugh used New England and New York as recreation grounds for himself. He and a college friend spent some time in the Adirondacks in camping and fishing. On his return to Juniata he stopped in Lancaster

and Dauphin counties, and attended the Waynesboro students' reunion.

Professor Emmert was busily engaged with local college interests and spent but two days away from home. His frequent mountain strolls, however, made his summer happy.

Miss Fahrney spent two weeks at the Young Women's Conference, Northfield and the remainder of her vacation at home.

Professor and Mrs. Swigart spent a few days in Bedford and Blair counties and then went north to the St. Lawrence River, Thousand Islands, and Montreal where the Professor spent some time in special study. On the return trip they stopped at Lake George, Philadelphia, and Lewistown.

Professor Saylor spent the summer on his farm in Montgomery county. The unique letter which he sent to last year's students was evidence of his warm feeling for Juniata.

Elder J. B. Brumbaugh traveled in Pennsylvania in the interest of Juniata.

President Brumbaugh spent the summer in retirement at Valley Forge. He completed his series of Standard Readers and supervised the printing of them. The Doctor lectured at the Harrisburg and Reading city institutes and completed the packing of the Cassel Library.

Professor Haines traveled in Chester and Montgomery counties and spent a short time at his New Jersey home.

Miss McVey visited with relatives in Nebraska and Missouri.

Professor Myers and family enjoyed the quiet of their new home—an elegant addition to College Hill—one square west from the campus.

Professor McKenzie visited a college friend in Bethany a week, and spent the remainder of the summer in his Philadelphia home.

Excepting a few short trips Elder H. B. Brumbaugh spent the summer quietly on College Hill.

Professor Beery spent a week in Westmoreland county in college interests, and with his family attended the Sunday School Convention at Lewistown.

Professor J. H. Brumbaugh attended to home affairs and looked after the interests of Juniata in Blair, Mifflin, and Juniata counties.

Professor Reber remained at the college five weeks, then visited and talked Juniata in Bedford, Juniata, Berks, and Lebanon counties, and at Island Heights, New Jersey.

Professor Snavelly spent part of the summer in Maryland in the interest of Juniata.

Professor Hodges and family spent a quiet vacation at their home in Unionville, Ohio.

Miss Keeny visited relatives in Louisiana and in Cumberland county. Her mother accompanied her in her tour of the Southland and remained with relatives in Cumberland county.

Dr. A. B. Brumbaugh spent the summer at home, busy with professional duties.

OLD TESTAMENT OUTLINES

THE SECOND ISAIAH

CHAPTERS 40-66

Thus far in our study of the book of Isaiah, we have considered the first thirty-nine chapters. Of this first sec-

tion of the book, there is but little question in the minds of Bible students and scholars, concerning its authorship. All agree that with the exception of a few verses, or an occasional chapter here and there, the author was Isaiah, the son of Amoz.

With the second portion of the book, the question of authorship is very different. The author of this second division is commonly called "The Great Unknown," or the prophecy is called "The Second Isaiah" or Deutero-Isaiah. These titles are significant, at the same time self-explanatory.

As to whether what is commonly known as the "Second Isaiah" is a debatable or questionable subject, suffice to say, that scholarship is substantially agreed that the last twenty-seven chapters of the book of Isaiah were written by some person other than Isaiah. As to who the author was, no one attempts to explain. In fact it would be impossible to explain.

For the benefit of those who may not have given this subject attention it may be well to assign a few reasons which lay claim to the authorship of "The Great Unknown." In the first place, the historical situation of both the First and Second Isaiah must be kept in mind. The date of the activity of Isaiah, the son of Amoz, is known to be 740-701 B. C. This was a remarkable historical period. The message was of course, pre-exilic, addressed to those who were openly and flagrantly sinning against Jahveh, punishment for sin was severely and unmistakably promised, the captivity both directly and indirectly foretold. The great actors in the drama may be both clearly and distinctly seen.

In the second portion of the book, the scene changes. These last chapters dwell upon *Israel's restoration from exile in*

Babylon. The date of the opening of the prophecy is perhaps sometime between 549 and 538 B. C. The union of the Medes with the Persians appears to have already taken place, 41: 25. It seems to be at a time when *Cyrus* is pursuing his career of conquest in N. W. and Central Asia. "There is no thought in this prophecy of the troubles or dangers to which Judah was exposed at the hands of Sargon or Sennacherib; the Empire of Assyria has been succeeded B. C. 607 by that of Babylon; Jerusalem and the Temple have been long in ruins 58: 12; 61: 4 the old waste places; 64: 10; Israel is in exile 47: 6; 48: 20. The Jewish exiles are in despair or indifferent; they think that God has forgotten them, and have ceased to expect, or desire, their release 40: 27; 49: 14 and 24. This is the situation to which the present prophecy is addressed: its aim is to arouse the indifferent, to reassure the wavering, to expostulate with the doubting, to announce with triumphant confidence the certainty of the approaching restoration." See Driver's Introduction, page 217.

When we look a little more carefully into the prophecy we find internal reasons which point to the close of the Babylonian Captivity. It alludes repeatedly to Jerusalem as ruined and deserted, 44: 26 "*that saith of Jerusalem, she shall be inhabited, and of the cities of Judah, they shall be built, and I will raise up the waste places thereof.*" 64: 10 "*Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation.*" See also 58:12; 61:4; 63: 18; 64:11. These references should be carefully studied. It alludes to the sufferings which the Jews have experienced, or are experiencing, at the hands of the Chaldeans, 42: 22. "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are

for a prey, and none delivereth; for a spoil, and none saith, Restore." Also 46: 13; 48: 20. Those whom the prophet addresses, and moreover, addresses in person—arguing with them, appealing to them, striving to win their assent by his warm and impassioned rhetoric, are not men of Jerusalem, contemporaries of Ahaz and Hezekiah, or even of Manasseh; they are the exiles in Babylonia. 40: 21, 26, 28; 43: 10; 48: 8; 50: 10 f.; 51: 6 and 12 f; 58: 3 f. Again we say, these references should be carefully studied. This seems to be strong proof that the author lived in the period he so graphically describes. The prophet speaks to his contemporaries; his message is intimately related to the circumstances of his own time. The prophet speaks from his own historical position. Other differences, from the first portion of the book consist in style and doctrine. Professor A. B. Davidson remarks on the difference of vocabulary of the two parts of the book of Isaiah, he adds that it is not so much words in themselves as the peculiar use and combination of them, and especially "the peculiar articulation of sentences and the movement of the whole discourse, by which an impression is produced so unlike the impression produced by the earlier parts of the book."

We have thus offered a few thoughts on "The Second Isaiah." If by accepting "The Great Unknown" author, the book becomes more intelligible, let us by all means accept it, not allowing prejudice to overcome the best judgment and scholarship, moreover as accepting it does no violence to the inspiration of Scripture.

For the present we shall close our Outlines on Prophecy, and in the next ECHO, begin a series of articles on Hebrew Poetry and the Psalms.

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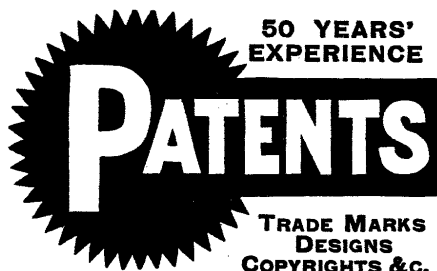
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BUILDINGS AND EQUIPMENT. The first building on the college campus was erected in 1878 and '79, and since that time there have been added Ladies' Hall, Students' Hall, the Heating Plant, Library Vault, and Oneida Hall. All the buildings are especially adapted to the purposes of the institution, affording excellent advantages in class rooms, laboratories and library, as well as providing a comfortable home for the students. During the past year six acres of land adjoining the college campus were purchased by the trustees of the college. One block of this has been graded for an Athletic Field, and the remainder will be added to the campus. An important addition to the equipment of the college has come through the donation to it of the famous Cassel Library. This collection contains such rare manuscripts and valuable historical works as to make it a distinct attraction for students.

FACULTY. Juniata College has a large and able Faculty for an institution of its size and character. The reputation of the college is based upon what has been done under the direction of its professors. The classes are small, and the individual direction of trained instructors gives a better discipline than is to be gained at many other colleges. The Faculty has been strengthened with a view of making every department represent a high standard of method and scholarship in the different lines of study.

COURSES OF STUDY. The college offers instruction in the following departments: Business, Music, Bible, Normal English, Preparatory, and Classical. Each department is thoroughly organized and offers advantages in its distinctive field of work. The Classical course is receiving special attention, and the advance which has been made along this line is felt in all departments of the college.

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The catalogue gives the record of attendance, courses of study, expenses, and other specific information about the college. An illustrated booklet tells of Juniata's advantages, and of the literary, social and religious influences, which make up the college life. Information will be given freely to those who are interested.

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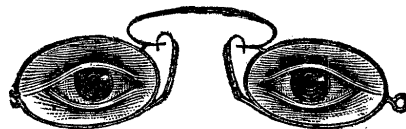
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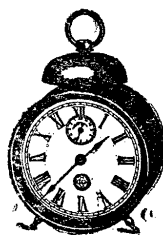
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EDITORIAL

THERE is much valuable, and available talent lost to the world for the want of a proper amount of courage. Men and women go to their graves daily, in obscurity, who might have been an honor to the world's working force had they but had courage enough to make a proper effort in the direction in which their talents would have led them. There are those who could acquire fame in the arena of the world's activities, if they could but be induced to begin, or make a proper effort; but they do not have courage to make the effort required, and so live and die unknown even to those who are brought in daily contact with them. Every man and woman owes to the world the influence of their talents, and they owe it to their fellows to make an honest effort to develop the best that is in them.

THE ECHO is practically the organ of the Alumni Association of Juniata College and records a history of the work of the school, and also of those who have gone out into the work that has fallen to their lot, or rather to fill the

place which their energies have made for them. Every Alumnus, in every department should be in touch with his or her *alma mater*, and report his successes and even his failures that others may take knowledge and avoid similar results.

There are those who would hesitate to report a failure, but who would hasten to inform their fellows of every success. We are all too ready to laud ourselves in view of our successes and attribute them to our wisdom, but not as ready to own our fault as the cause of our failures. All along the pathway of life are strewn the wrecks of the failures of those who have gone before, and it is by these that the earnest traveller learns to avoid the pitfalls of life, and is enabled to move along on firm ground, and make his way to success.

These are our safeguards as we tread the uneven ways of the world's progress, and each special failure teaches its important lesson. Each success recorded stimulates honest effort, and creates an emulation that assures the surmounting of the most difficult obstacles, and so proves a blessing to the individual and an advantage to the world.

THE PERSONAL ELEMENT IN COLLEGE LIFE

C. A. HODGES

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my college home?

Everyone who has been at anytime identified with college life must have felt that there was a very considerable part of that life which was not scheduled on the bulletin board nor reported in the annual catalogue. It is that intangible somewhat which, rising out of college relationships, pervades the very atmosphere of college life and insinuates itself into the temper and tendencies of every graduate who goes out from the college doors. We call it college spirit. It may be difficult to define just what is meant by this phrase, yet it is not difficult to recognize within college halls a conscious life, independent, self-centered, and with an organization and purpose of its own.

College spirit manifests itself in ways that are numberless, yet two general features may be noted. One is a generous rivalry between individuals and groups in the college community; the other, enthusiastic loyalty to the college itself—a pride in its history and principles, a glad co-operation in its enterprises.

Such enthusiasm and such loyalty are always born of personal influence. No loyal devotion was ever fostered; no generous enthusiasm ever aroused except by the appeal of personality to personality.

The whole problem, then, resolves itself into a question of the means by which the personal interests of college life may be kept alive and growing.

One of the most important factors contributing to this result is found, of course, in the character and influence of those who have college interests in

charge. It must, further, be manifest to everyone that the depth and earnestness of the principles embodied in the first conception of the college and active in all her subsequent growth will go far to clothe her with a personality that may claim and win the loyal love of her sons and daughters. But space need not be wasted in proving what everyone admits.

There is, however, a source of personal appeal which many do not admit; the extent and value of which few realize, and the importance of which no one but an old collegian can fully appreciate. The secret of this appeal lies in those habits and customs peculiar to college life—the many and varied associations which grow and blend into a unified personality. Such are—(a) class and society alliances, the natural groups into which the student body divides itself and out of which are woven fraternal ties of lasting pleasure and influence, (b) college publications, which, fully representing the many-sided life of the college, should receive the enthusiastic support of the whole college community, (c) college colors, college songs and various other means by which enthusiastic students express their loyalty to their Alma Mater and arouse devotion to her welfare by linking her name with their enterprises and their victories, (d) college athletics by which the institution not only fosters the health and physical development of her sons and daughters but also furnishes a field from which spring some of the most enthusiastic loyalties of student life, (e) the glee club voicing in song the inspiration, enthusiasm and good cheer of college life.

From such customs and associations does this life receive its characteristic charm for the average student. They are the tonic which keeps its vital processes healthy and buoyant. To the stranger

beyond the gates college song and college colors seem born of the wanton vagaries of idle minds; but to the genuine collegian, from the day when he bursts into the bloom of his freshman year they surround his college life with the influence of a personal friendship; and when the busy years have laid their claim upon him and his school life is only a memory, these fond old college customs will give color and warmth to his visions of college days, even as, in dreams, the sunset light lingers on the hills of home.

As motherhood is something more than parentage and a home is something more than a house to live in, so should a college be something more than a place where recitations are heard and lectures delivered. Surely Juniata, encircled with her slopes of grassy lawn, embowered in her leafy groves and guarded by the everlasting hills, should gather about her such charms of personality that all her loyal sons and daughters shall look upon their Alma Mater, not as a temple of learning but as their college home, radiant with sweet influences and throbbing with that personal life that outlives the years.

THE DESTINY OF THE ANGLO-SAXON

Presented to the Lyceum by Robert M. Watson.

"Westward the star of empire takes its way,
The first four acts already past;
A fifth shall close the drama of the day,
Time's noblest offspring is the last.

The tide of civilization and the path of human ascendancy, ever since the defeat of Xerxes at Salamis and the rise of the Hellenian star above Persian purple, has always extended westward, now starting with a mighty bound, now halting as if in hesitation and finally making one grand, glorious leap into a new hemisphere where now it rests; but e'en now restless, asserting itself in a revolution, in

a rebellion, until just lately it has changed the course of another race. Had I the power to draw a map of the world's civilization, I would mark its progress by one mighty swath similar in appearance to the course of a vast prairie-fire, leaving its barely discernible trace in Persia and the Orient, then breaking in two, one track leaving its charred and blackened embers in Greece and Rome, the other wending its way farther north through Teutonic Europe, then clashing with the former in Italy and France, the two extending westward into the New World, where once more they meet and where now they are burning brightly.

If we go back to the division of these two distant races, we find that the Latin race first showed signs of activity in Greece whose sunny, heated stretches seemed to develop more rapidly the intellect of man, giving also at the same time those traits characteristic in men who live in the torrid climes, namely quickness of temper and sharp decisiveness of mentality; while the cold rugged nature of Northern Europe developed more slowly that firm force and dauntless, dogged determination emblematic of the man of more temperate climes. The history of Europe had not developed far when it became evident that there must be a struggle between the two offshoots, and a struggle to the death. The Latin superiority began in Cæsar and continued for a season in success under the Roman Empire; but finally the slow, death-dealing determination of the Teuton asserted itself, and we see the Empire dying under the same struggle which gave her glory. In the eighth century Charlemagne again lifted the Roman standard, now merely nominal, above the barbarian horde of Europe; and right here we find an example of the tenacity of the race which has planted its seeds in civilization and has

sprung up into a world—conquering race, bowing its head in submission to him only after thirty years. After battling three decades with the Saxons, Charlemagne gained in them faithful and succoring subjects who in turn outstripped his kingdom and became the foundation of modern Germany and England. In American history the steady rise of Anglo-Saxon predominancy showed itself in the formation of our nation; and lately the second heavy clash between Latin and Tenton has occurred in the far East, where for a second time the Tenton has survived, a victor.

What are the intrinsic qualities stamped in the personality of the Tenton? What has given him his peculiar adaptability to rule the world? The warm temperature of the tropics gave a peculiar acumen to the Greek mind, but it required more to preserve Greek predominance; and for want of that addition Grece fell, as it were, in her own tracks. Her vast intellectual resources gave her an illimitable supply of means for extending her boundaries, but the laws of nature indelibly stamped on her people cut short her longevity. Again, the balmy breezes of the Mediterranean produced a feeling of ease in the Athenian mind, a feeling which did not thoroughly renovate her subjects and instill into them her own love of higher philosophy and criticism; as a result her days were numbered. Her period of preparation and rise were short, consequently her life was short. Likewise with Rome. But the Tenton was formed in a far different mold. Forced to endure the harshness of northern winters and the wilds of Germany, his preparation and progress were slow, painfully slow. Centuries were born and passed away, yet this lethargy still lingered in the race. Fortunate for us that it did! It took centuries to develop the Tentonic

personality; it will take centuries to destroy it. That slow, oak-like growth has branded the German, the Norman, the Angle, the Saxon in such a way that it is not to be effaced in years, decades or even centuries. Charlemagne could not wait for time to give its consent; but his exertions to promulgate civilization hastened it only a little, for Feudalism and Chivalry were to be undergone in successive stages.

Founded on international and universal principles, America possesses to-day the power by virtue of which she cannot help but be foremost. Founded by Spanish, overrun by French, English, German, in fact by every nation of Europe, we have had the opportunity to pick out striking and elevating characteristics and qualities from every nation and thus form a compiled unity which is capable of producing the best ideas, of establishing the best government, and of leading the most noble life capable for man. Thus formed, we have that happy blending of talents which ought to elevate our sphere.

Just at present we are struggling with the question of expansion, of imperialism. Although at first it seemed a direct breach of constitutional authority, yet as it stands now in a clearer light I fully believe that the policy of the administration is sound morally and industrially. Industrially our commerce will be enhanced and our possessions in the far East will give us a stamping ground for the eastern problem. Morally, the United States acts the part of a missionary in guiding the administration of justice and equity in the Pacific Islands. It is inborn in the Anglo-Saxon to rule, his very soul delights in wielding the sceptre and the trident. The Anglo-Saxon is designed to rule the world. Not a fanciful statement either! History is back of it. If you deny that the Teutonic world is far

ahead in the progress of mankind, study your medaeval and modern history for a key to the present condition of affairs. The German intellect expands along the lines of education, philosophy, and theology, in which she is strictly eminent to-day; while England devotes her attention to the standard of the world. Germany points out the higher roads of progress and social excellence; England leads the world up to that standard of excellence. Germany is theoretical; England, intensely practical.

In the present war in South Africa, England is meeting with difficulty in the Boers. The Transvaal was opened up by British enterprise. England has always been suzerain of the South African country and she has never relinquished her claim as such. In 1852, 1881, and 1884, treaties were made; but the last one in 1884 expressly stated that England should remain suzerain of the country. The question hinges on the interpretation of that word. The life of the Boer is strictly agricultural, and he is trying to preserve his country in a pastoral state. But the hustling world can not let such a primitive condition of affairs continue long in such a prolific country. The Uitlanders, Englishmen who have gone there and opened up the rich fields, are taxed heavily, are denied the right of suffrage and representation in the government (our own utterance 'taxation without representation is tyranny'). The Boers hold all the offices, have charge of the dynamite mills, run the country under their own sanction, regulate the gold fields, and just lately have determined never to let an Englishman into their government, by passing a law compelling foreigners to live in the land twelve years before they enjoy suffrage. The Uitlanders have objected and have asked England to defend their rights. England

remonstrated with Kruger and received in return an ultimatum to withdraw her troops. She of course refused, and the Boer republic took the aggressive. Politically the Boers acted unwisely in demanding so much from Great Britain. They have been courting European sympathy, but they have used a very impolitic means to secure it. Whatever may be the outcome of this war, it is one more band of iron closing around the Anglo-Saxon friendship. The Fates seem to decree this friendship. And my prophecy to-night is that when the light of the twentieth century fades away, if the world exists till then, the English tongue will be the world's tongue, and the Anglo-Saxon will be one nation, one race, the ruling sovereign of the world, of humanity. The moment England, on her little isle, receives a severe shock, and that time will come, she will sink below the surface of the sea, and America will engulf the English world and will rule the Anglo-Saxon race, whose bounds will be Jerusalem on the east and Jerusalem on the west, and whose depth and height, length and breadth will be one, the cosmic universe.

LACROSSE

HORACE O. WELLS

There can be no doubt that interest in athletics at Juniata has received a great impetus this year by the introduction of lacrosse. Early in the season the trustees of the college made a proposition to the athletic association to the effect, that if the boys would organize two teams they would secure a sufficient number of sticks to equip the teams. The result was that Students' Hall quickly decided to organize a team and issued a challenge to Founders' Hall to meet them in a match game to be played sometime dur-

ing the fall term. The challenge was accepted, the two teams organized, and practice has been faithfully kept up for the match game which will be played on the Huntingdon athletic grounds, Saturday, November 18th. The rivalry between the teams is naturally great, and the entire college is interested in the result of the game.

A history and description of the game may be of interest, in view of the prominent place it is taking in our college athletics. The game is of Indian origin and has been changed very little in its adoption by their pale-faced brethren. Many a hot contest took place on the prairies or in the cleared spaces in the midst of the forest primeval between opposing teams of the same tribe, or representing rival tribes. As the warriors strove to drive the ball with the "crosse" or stick over their opponents line or against their goal, we can imagine the fierceness of the play and the earnestness with which they entered into the game. Their implements were rude: a curved stick with a short netting of thongs at the end and a ball of stuffed skin, or even a knot of wood; but they developed great skill in the game. The Canadians first saw the beauty of the sport and adopted it, and interest in the game in Canada has increased to such an extent that now it may be called the national game of that country.

It spread across the border, and in 1882 the first American association was formed by several of the eastern colleges, an association which is still in existence.

Lehigh, Steven's, and Johns Hopkins have most faithfully supported the game, while at times Harvard, Princeton, and the University of New York have been members of the association. The game is also played to some extent at Pennsylvania and Cornell, and now Juniata

certainly seems to have taken it up in earnest.

As to the game itself, its simplicity is only exceeded by its beauty. Twelve men constitute a team: a goal keeper, a centre man, five defense, and five attack men. The field is one hundred and twenty-five yards in length, the goals at opposite ends consisting of two posts, six feet high and six feet apart. The players line up in the centre of the field, the two teams facing each other. Each man shakes hands with his opponent, and in pairs they take their respective positions. Play is started in the centre of the field by the opposing centre men "facing off". The players of the two teams are distributed over the field in pairs, a defense man playing against an attack man of the opposing team, and each attack man playing against a defense man. The attack men endeavor to drive the hard rubber ball through their opponent's goal, while the goal keeper and attack men try to keep it out and return it to their own attack men at the other end of the field. The constantly moving ball and the frequent opportunities for fine bits of play make the game exceedingly lively and exciting, while from its simplicity it becomes immediately interesting to spectators, although they may never have seen it played before. While not, perhaps the most gentle game in the world, it is far less dangerous than football, and as interesting as either football or baseball. As a game to develop the entire body it is excelled by none. It requires not so much great strength as quickness and endurance, and the training it affords in these respects is most excellent. Again it teaches a man to keep his temper under any provocation, as a cool head is most essential to successful playing.

Juniata has been very fortunate in

having on her faculty a man who is thoroughly acquainted with the game, Professor McKenzie. He learned the game at Lehigh, where the interest in it is great; and to him is due the credit for introducing lacrosse into Juniata and arousing the present interest in the game. He has been untiring in his efforts to teach the boys the game, and whatever success they may attain in it will be largely due to him.

HEBREW POETRY AND THE PSALMS

AMOS H. HAINES

The book of Psalms was the hymn-book of the second Temple. It constitutes a large part of the third division of our English Canon of Old Testament Scripture. The classification may be made thus:—I. Law; Genesis to Deuteronomy, five books. II. History; Joshua to Esther, twelve books. III. *Poetry*; *Job to Song of Solomon*, five books. IV. Prophecy; Isaiah to Malachi, seventeen books, making in all thirty-nine books. In the Revised Version of our English Bible, a copy of which all Bible students should possess and study, the Book of Psalms or the Psalter is divided into five books. This division is also made in the Hebrew Bible. The division is as follows:—Ps. 1-41; 42-72; 73-89; 90-106; 107-150. It will be observed that each of these divisions closes with a doxology or prayer. Ps. 150 itself might be taken as the close of the last division. It was quite a common custom in Eastern literature to close a composition or section of a book with a brief prayer. This same division into five books is found in the Septuagint (LXX) translation, which goes to prove that the division was older than the LXX translation itself, which was made about 270 or 280 years before the birth of Christ. The question might

naturally be asked, why this division into five books? This is not an easy question to answer. The following, however, may be said. The division into five books does not appear to be the most natural and logical division. This seems evident, both in respect to authorship and also in respect to certain words used, especially the two words for God, viz. *Elohim* and *Jehovah*. We observe that Book II. 72: 20, closes with the words "The prayers of David the son of Jesse are ended." A number of Davidic Psalms follow Ps. 72. Suffice to say that the natural division of the Psalter appears to be into three parts, Ps. 1-41; 42-89; 90-150. The division into five books is ancient, and is believed to have been made in imitation of the five divisions of the Pentateuch. And it is remarkable, as intimated above, that we find in the Psalter the same variation in the use of the Divine names as appears in the Pentateuch, some of the books being predominantly Jehovistic and others distinctly Elohist. No satisfactory explanation of this fact has yet been given.

What can be said of the *Authorship of the Psalms*? We are accustomed to speak of "The Psalms of David," and when a Psalm is read, we say "the Psalmist says" thus and so. To the mind of the average hearer, and possibly also to the speaker, the author of the passage is conceived to have been David.

Upon an examination of the Psalter we find the following authors named: *a.* Moses, "the man of God" (Deut. 33: 1); Ps. 90. *b.* David, in Book I. 37, viz. Ps. 3-9, 11-32, 34-41; in Book II. 18, viz. Ps. 51-65, 68-70; in Book III. 1, viz. Ps. 86; in Book IV. 2, viz. Ps. 101, 103; in Book V. 15, viz. Ps. 108-110, 122, 124, 131, 133, 138-145, in all 73. *c.* Solomon, 72, 127. *d.* Asaph, Ps. 50, 73-83, in all 12. *e.* Herman the Ezrahite,

Ps. 88 (one of two titles). *f.* Ethon the Ezrahite, Ps. 89. *g.* The Sons of Korah, 42, 44-49, 84, 85, 87, 88, in all 11. We have here seven different authors named in the Book of Psalms. By addition we find seventy-three of David, twelve of Asaph, eleven of the Sons of Korah, two of Solomon, one each of Moses, Herman and Ethan. This leaves forty-nine anonymous Psalms, i. e. the name of the author is not given.

In view of the fact that David wrote but seventy-three of the Psalms—and by some scholars and authors that number, by internal evidence, is much reduced—how, it may be asked, has the Davidic title become so commonly recognized? In answer to this it may be said that the writings of a like or similar spirit were put under a common rubric or head. To illustrate. We speak of the Shaksperian style of literature. This by no means goes to prove that all the literature which has a Shaksperian flavor was written by Shakspeare. His writing was the type of a class. Again, we speak of the Elizabethan style and age of literature and architecture. This does not claim that all literature composed and architecture constructed during the age of Elizabeth were from her pen and chisel, but that there was a type and all similar to the type were placed in the same category. This same principle would apply to the Proverbs of Solomon. David, therefore, being a poet and song writer, much similar writing was assigned to him as constituting a class or type.

As the Psalms are written in poetry, and this is indicated in the Revised English Bible, it seems fitting in this connection to say a word relative to Hebrew Poetry. We find poetry in very early Hebrew writing, i. e. Gen. 49; Num. 21: 17 f., 27-30; Judges 5, &c. It is altogether probable that the earliest literary

productions of the Israelites found expression in poetry. The Historical books contain a number of poetical portions, while the book of Psalms, Proverbs, the Dialogue of Job, Song of Songs, and Lamentations are entirely poetical. Almost all Hebrew poetry belongs to one of two classes; viz. lyric or gnomic. Lyric poetry may be said to be subjective in its nature and character. It deals with the emotions, joys or sorrows of the writer. Gnostic poetry may be said to be objective in its nature and character. It consists of observations on life, society and conduct. No hard and fast line can be drawn between these two classes. The most distinguishing feature of Hebrew poetry is what is known as *parallelism*. That is to say, of two lines which form a couplet, the second either repeats or in some way emphasizes the thought of the first. A third line may be found in Hebrew verse; when found, however, it introduces some irregularity. The following parallelisms are worthy of note.

1. Synonymous parallelism. In this the second line simply repeats and enforces the thought of the first line; as Ps. 18: 29,

“For by thee I run upon a troop
And by my God do I leap over a wall.”

2. Antithetic parallelism. Here, as the name implies, the second line is in contrast with the first; thus, Prov. 10: 1,

“A wise son maketh a glad father,
But a foolish son is the heaviness of his mother.”

3. Synthetic or constructive parallelism. Here the second line completes the first; thus, Ps. 26:4,

“Answer not a fool according to his folly,
Lest thou also be like unto him.”

4. Climatic parallelism. Here the second line takes up a few words from the first line and completes them; thus, Judge 5: 4,

"The earth trembled, the heavens also dropped, Yea the clouds dropped water."

Other forms of parallelism might be given, but most of the Old Testament poetry falls into one of these four classes.

The Psalms may be gathered around certain periods: I. Solomon; II. Hezekiah (2 Chron. 29: 30); III. Ezra and Nehemiah, or 1st, Ezra and Nehemiah; 2nd, End of the Persian period, about 330 B. C.; 3rd, Grecian period.

The subject matter of the Psalms is as varied as an Old Testament believer's thoughts in connection with God. A very general classification may be given: 1st, Praises respecting the glory, grace, goodness and faithfulness of God. 2nd, Supplication in view of sin, persecution and misfortune. 3rd, Psalms of instruction, respecting especially the way of life. Other classification will be given in the future.

It will be seen that this paper is but an introduction to the historical and exegetical study of the Psalter. We shall later proceed to take up the Psalms and look into their historical and subject matter.

JUNIATA BIBLE TERM

The Juniata Bible Term for 1900, will begin on the last Monday in January and continue for four weeks. Unusually large preparations are being made to make this term more interesting and profitable than that of former years, and full attendance is expected. Program and other information will be published in the next number.

GESTA JUNIATIENSIA

Personals

Frank Holsopple, '91, is very busy with his duties as vice-principal of the Phenixville public schools. He is also pastor of the Parker Ford church.

Lloyd Hinkle, '99, was a visitor at the college on Saturday, October 14th. He tells us of his work in his own words: "I am teaching the young idea how to shoot."

D. R. Hanawalt, a student at Juniata in the early eighties, visited his old school home November 6th. He speaks of such men as Professor Hoover and Doctor M. G. Brumbaugh as "The Boys." At present he is engaged in the bicycle business in Philadelphia.

Harry F. Shontz, '81, formerly a member of the Department of Pensions in Washington, D. C., is acting as special examiner for the Bureau of Pensions in Ft. Wayne, Indiana.

The pulpit of the Coventry church is occupied by Ira Holsopple, '96. J. J. Shaffer, '96, who had been preaching at the same place is principal of the Windber schools in Somerset county.

Harry Beaver, formerly one of our students, now private clerk to the foreman of car inspectors in union depot, Pittsburg, stopped off to see old associates. While shaking hands with some of the boys he said, "I am glad to see you here and only wish I could be here with you." Miss Tela Shelley from Juniata county accompanied him as far as Altoona.

We are always glad to welcome old friends and students of the school. Jacob D. Rider and his father called at the college October 21st. Mr. Rider was glad to see the improvements on every side. When he attended Juniata there was only one building on the campus.

Our Librarian, Miss Mary Quinter, attended a convention of the Y. W. C. A. at Williamsport, November 2nd-4th. She also visited Miss Sarah S. Kirk, a Juniata teacher of some years ago.

Minnie Kable, a former student, is teaching in McVeytown. She visited College Hill, November 5th.

Anna Ross, '96, is teaching in Burlington, West Vagina.

Cora Keim, '99, after visiting in the West for some time, has returned to her home in Elk Lick.

H. A. Messamer from Panther, Iowa, spent a few days at the college as the guest of I. Bruce Book.

N. N. Cupp, '95, and Miss Mary Lakel were married October 19th. Mr. Cupp is an enterprising merchant in Johnstown.

Items

The '99 Class-book is in process of publication and will be ready at an early date. J. M. Blough, the chairman, will appreciate a large list of subscriptions.

The semi-annual love-feast of the Brethren, held in the Chapel on Saturday evening, November 11th, was one of unusual impressiveness. The school committee, Elders Sell, Mattocks, and Long, were present and remained over the Sabbath. Mrs. Rebecca Stull, Mr. Joseph E. Rohrer, and Mr. Silas Dubbel of Waynesboro, and Mr. C. S. Van Dyke, '88, of Maitland, Pa., were among the visitors.

Huntingdon, in common with the rest of the world, is just now sniffing the air of an industrial boom. The knitting factory is overrun with orders; the boiler works, just recently put into operation, is working steadily; the snow-iron casting company has taken a new lease of life in the recent purchase of the old gondola works, which will be remodeled for the new business; Blair's are pushing forward into new fields with their stationery; the

boom of the blast in the rock quarries of the mountains is heard quite frequently; and Juniata, crowning the hill-top, looks down upon the busy world with a smile of satisfaction, knowing that she too must share and does share in the renaissance.

On Thursday morning November 9th, Dr. A. B. Brumbaugh, lecturer on hygiene, gave to the student body one of his helpful talks. He presented a very logical cause for the disease of catarrh and a simple remedy for the same. He insisted that absolute cleanliness and temperance in habit on the part of every student are the prime essentials for a strong healthy body—the foundation for a clear active brain. Mr. William Reed, a prominent dry-goods merchant of the town, came along with Dr. Brumbaugh to the college. Mr. Reed is a staunch friend of Juniata and evinced this in his helpful and encouraging talk. He urged thoroughness upon the students as well as persistency in educational work and the building of strong character. These thoughts were strengthened by examples from life as they have come to him, a business man of experience in the world.

Basket Ball Along with the periods of recitation and study or mind education comes the period for recreation or physical education along some one of the lines that are now provided. Basket ball is the latest addition to the games on the ladies' athletic field. Some of the ladies have become quite expert in pitching the inflated leather ball, about fifteen inches in diameter, into the baskets which stand ten feet from the ground. There are two of these baskets used, and on our field they are one hundred feet apart. Before the game begins the ten players take their places. Two stand midway between the baskets, one plays for one basket and one

for the other. Two others guard each basket, one for it and the other against it. Two on each side stand half-way between the baskets and the centre. The players stand facing each other about four feet apart, the centre players with their backs turned toward the baskets. The game starts by the referee throwing the ball into the air above the heads of the girls in the centre. As it comes down each one strikes at it, while the girls next centre try to catch it as it is sent in their direction. The one who catches it throws it quickly to her partner near the basket for which she is working. This player tosses it into the basket if possible. No one dare run with the ball or hold it any length of time, but one can run after it. By running for the ball and by throwing it, excellent exercise is obtained. It is skill in tossing it into the basket that we covet so zealously, for each time a goal is made it counts two. This game is a comparatively new one, having been invented by Dr. James Naismith of Springfield, Massachusetts in December 1891.

The Faculty Reception The students of the college will not soon forget the reception given them by the Faculty on the evening of October twenty-seventh. Soon after eight o'clock we were all warmly received into the large well-lighted dining hall, made attractive by unique decorations. The first thing that challenged the attention was an artistic corner screened in by lacrosse sticks and tennis rackets forming an arched entrance to a little "Curiosity Shop" of Athletic utensils. Even one of the baskets which the ladies use in playing basket ball stood there, wound in our "dark blue and old gold," perched on its high pedestal; and the ball hung so near it that one felt tempted to try to get it into the basket.

In the large fire-place at the other end

of the room glowed a brisk wood fire; but before going to watch it we turn to look at the pictures hanging near the double entrance to the hall. First are the four pictures of Juniata's buildings at different stages in her growth, from the building so large for the three students who first attended, to the present crowded quarters with approximately a hundred times three students. Above these historic pictures, hung a painting in oil of Professor Zook, esteemed founder of the institution. The mantel above the fire-place, artistically draped in the colors, contained bric-a-brac of classic mould. On the wall above the grate was a graceful hanging of a tennis net edged with college colors. This gave setting to the new picture of the steamer Juniata, first hung on this occasion, which the captain of that vessel recently sent to the college. At the side of the room was a booth of evergreen from which refreshments were served at intervals during the evening. The continuous round of true social enjoyment was broken by an occasional outburst of song from the glee club, which served to give greater impetus to the purely social spirit of the evening.

Summer Reunions The patriotism of Juniata's students manifests itself most forcibly in the reunions held during the summer vacation.

The friends of the college from Juniata county spent a day in the woods at picturesque Tuscarora, on the Juniata river. Besides the usual pleasures of a day in the woods with its good dinners and lively companions, a number of instructive talks were given. D. Murray Hetrick, '95, spoke of his experience while teaching in the south-land. Lloyd Hartman, '94, '99, told of the advantages at Juniata which enable one to meet the world's forces. Professor J. A. Myers gave in-

structive and interesting suggestions along the line of possibilities for young people. Everybody voted it a day well spent. An organization to perpetuate these reunions was affected.

Not less enthusiastic were the people of Bedford and Huntingdon counties. About eighty persons gather at Bedford Springs, the Carlsbad of America, July 29th. In a shady grove, near a beautiful mountain stream, they pitched their camp. At noon all were served with such table comforts as Bedford county hospitality is wont. In the afternoon responses to calls for speeches were made by H. S. Replogle, '96, Lettie Shuss, '97, H. H. Brumbaugh, Thomas Gibson, L. H. Hinkle, '99, and Professor D. C. Reber, '91, '97. Professor Emmert and Doctor Brumbaugh gave short and interesting talks. The remainder of the day was spent in visiting points of interest afforded by the famous Bedford Springs.

One week later a reunion was held at Granville, Mifflin county. Recitations were given by Nora Hassinger, Bertha Wilson, and J. H. French. Talks characterized by loyalty to the school and best wishes for its success were given by Messrs. Yoder, Briggs, Hooley, and Mrs. Van Dyke. Professor Myers expressed his pleasure on meeting so many former students and assured them that "Juniata" would welcome them again, whether they came to visit or to work. Professor Emmert spoke of some of the late improvements at the college, dwelling with particular stress on the Cassel Library and the new Athletic Field. The reunion was a success throughout.

On the 19th of August love for "Juniata" impelled her boys and girls in Ohio to go through dust and heat to a little grove on the outskirts of Covington, that they might celebrate their fifth annual reunion. One of the interesting features

of the program was a talk on School Life and the Benefits of an Education, given by Carman C. Johnson. The day passed by very quickly and a royal good time was experienced by all.

A very pleasant afternoon was spent by friends and students of the college on the lawn at Bessie Rohrer's home in Waynesboro. M. T. Moomaw, '98, was elected chairman of the meeting, after which interesting talks were given by Professor I. Harvey Brumbaugh, Fred Anthony, '97, Mr. Cashman, and May Oller, '85. Mr. Cashman spoke interestingly of the early history of the school, having been a student in the small building on Washington street. He has a cane in his possession which formerly belonged to Professor J. M. Zook, the first principal. Elegant refreshments were served at the home of May Oller, and the reunion was pronounced a success by all.

The pleasures of these social gatherings, where enthusiastic educational workers discuss past reminiscences, present opportunities, and future possibilities, can be felt only by those who have opportunities to attend them.

Class '99 Since it would be impossible for the class of '99 to have a reunion or to be all together here as they were at this time last year, the ECHO has anticipated the desire of each member to at least know something of the others' whereabouts and occupations. Five members of the class are in Huntingdon. Edna Keeney does not do school work at present but is a home-helper. Maude Miller has taken up the profession of the majority of the class, that of teaching. She has charge of the primary department of the West Huntingdon Schools, and also studies Higher Algebra in the college. Messrs. Blough, Reifsnyder, and Trostle are working on the Classical

Course. Gertrude Roland is teaching in the school house in which she learned her "a-b-abs," near her present Maryland home. J. Homer Bright writes from the Buckeye state, that he is following one of the most independent and aristocratic trades on earth, that of farming. On "off-days" he sells Dr. M. G. Brumbaugh's "History of the Brethren." Maude Gifford, Anna Laughlin, Daniel Miller, and W. B. Baker are teaching in their home schools or adjoining districts. Mr. Baker intends to come to Juniata in the spring to pursue classical work. Katharine Shockey teaches in the country just out from Waynesboro. Cora Keim has been traveling but is now at her home. Archie Kochendarfer teaches in his home town, New Enterprise. Emily Strunk and Vinnie Shuss both teach in the Kishacoquillas Valley near Belleville. Frank B. Myers is helping to run his father's farm. Duffey Himes is working in the Cambria Iron Works. Lloyd H. Hinkle teaches not far from his home at Baker's Summit. Emma Nyce is attending school at Perkiomine Seminary. George E. Burget teaches near his home, Clover Creek. Albert O. Horner is attending Duff's Business College, Pittsburgh. Dorsey Brumbaugh teaches near Huntingdon. Harry F. Seiber teaches near Mexico, Pennsylvania. His cousin J. Lloyd Hartman, a graduate from the college department '99, has charge of the Mountindale Schools, Cambria county. Perry H. Beery, the other graduate in the Course of Arts, is President of Fruitdale, Alabama seminary, and editor of *The Citronelle Call*. Tully Moherman conducts the work in Bible History at Manchester College. Mr. Bowman, his classmate is engaged in his profession in the pulpit of the Brethren. The ECHO wishes to thank the class of '99, in behalf of Juniata college, for their kind words of

interest in and concern for their *alma mater*. She further begs to extend to each member of the class best wishes for success.

The Lyceum Expectation flashed in the eye of the excellent audience which assembled on the evening of November 4th to listen to the rendition of the first Lyceum program. Miss Elizabeth Rosenberger added sprightliness to the assembling in a medley of march and "Mocking Bird." When the secretary, critic and censor had taken their respective desks before the rostrum, the president wrapped to order, the debaters of the evening took their positions at opposite tables, an air of dignity spread over audience and literati alike, and the censor called for the inaugural address of the president. In richness of diction and elegance of expression, Mr. Nininger lead the mind into a pleasing contemplation of advanced ideals in literary attainment and closed with hopefully ambitious words for the safe sailing of the new literary vessel, now quitting the harbor for untried seas. The glee club rendered a selection; and the debate followed. It was the question of imperialism pro and con; and right lustily did the brilliant Newcomer present his affirmation of the present colonistic tendency of our government. At this, Senior Book arose to deny; and with his customary deliberation, slightly agitated by the zeal of the opposition, did he lay out in order the points of difficulty which made imperialism doubtful as a national policy. Messers Wells, Johnson J. D., and Keim, on the affirmative, and Messers Johnson C. C., Wirt, and Blough on the negative, elaborated other features of the problem in three minute speeches: then followed recapitulation by the leading speakers. The judges gave their decision to the negative. Miss Bessie Rohrer

next favored the audience with a vocal solo of more than ordinary merit. "The Destiny of the Anglo-Saxon," presented for our consideration by Mr. Watson, revealed not only extensive historical study and prophetic insight in the speaker, but also a cunning wit in address which adds another element of interest to friend Robert's delivery. We next listened to the intonations and modulations of "The Bells," beautifully rendered by Miss Nellie McVey. Mr. Shafer followed in a wierd story about the theft of a "golden arm;" and with lights out, the effect was dramatic as the reader ended with a wild shriek. The glee club came again, this time with more animation; and right well did they sing the fate of "My Chum." We thought all ended here, when the president arose and, to the pleasing surprise of all, presented to the Lyceum the gavel which he had used during the evening, as a souvenir from the chair of Professor Zook, first president of the first literary organization in Juniata's history. The meeting adjourned, and the pianist of the evening played the "Yale March" as a finale.

Religious—An Argument With never a reflection on any of the religious movements which have from time to time taken hold of Juniata in her development, with never an insinuation adverse to those who have walked worthily of the most exacting christian disciplines, and with never an intimation that we of the present generation are in any way better in our time than those of the past were in their time, one may say with all freedom and congratulation, that the time seems to have arrived when unity in religious activities, like unity in anything else, is claiming the attention of the young men and women who have charge of the several christian organizations in the college,

as the highest type of perfection to be attained in our christian endeavors. Union implies system, but system does not necessarily imply union. That we have had and still do have system in the conduct of the various lines of christian work here cannot be denied; and further, that we have perfect spiritual harmony is not questioned; but to mechanical union and organizational harmony we have not yet attained. For example: an end toward which some Christian influence should be directed is discovered by someone; and, not knowing what some other organization may have done or may be doing for the case, the discoverer seeks to direct the forces of his own organization toward the need. Now, while all Christian influences are good, yet one can easily conceive of two of them running counter to each other and thus neutralizing each other; they may both be good in motive but mutually destructive in the direction of their application; whereas, if the proper union of forces, which is now proposed, were accomplished, the occasions of misdirected energy would be reduced to the minimum, and the results of united concentration would be raised to the maximum. True, much, very much good is accomplished through the unconscious influences which radiate from the christian life; but we are discussing now the conscious Christian influences which we seek to exert according to plan; and indeed there can be no reflection upon any good result simply because the person performing the good deed was conscious of his action.

In the course of events which revealed their need, the several organizations and services were instituted; first, the weekly prayer meeting, then the young people's prayer meeting, then the missionary association, then the missionary and temperance association, then the boys' band,

then the girls' band, then the hall prayer services, then the personal worker class, then the class in mission study, and others, all independent in fact and name, yet all inter-dependent in spirit and purpose. The question comes to us, why not combine into one band all these bands, classes, and societies, and, operating unitedly, accomplish more than we can independently? We propose no less work; rather, more of it, and with decidedly less labor. Surely the very best methods should be used where the very best advantages are to be found.

Tasks and Taskmasters There are now about fifty students who are doing classical work. The other literary departments have not decreased in their number of students to cause this swell in the ranks of the college department; but, on the other hand, they too have shared in the general increase in number of students. This busy throng so separates itself into departments and then into classes that when the course of the day's work has been run there have been seventy different recitations, counting Instrumental Music, Voice Culture, and the classes in the Business College each as one class. As time carries us on, she marks the change and decided progress in our work on the bulletin board. The teaching of Professors Hoover and McKenzie counts entirely for classical work, and that of both Professor Saylor and Professor I. Harvey Brumbaugh is devoted principally to the same line. Professor Hoover conducts the work in Psychology, Greek History—Herodotus, Greek Tragedy—Aeschylus, beginning Greek, Caesar, and Virgil. Professor McKenzie carries on three lines of work, having four classes in French, five in German, and one in History of Civilization. The mathematical courses are conducted by

Professor Joseph E. Saylor, who has classes in Higher Algebra, Trigonometry, Calculus, also Elementary Algebra and Plane Geometry in the English Course. Prof. I. Harvey Brumbaugh teaches Tacitus; also Advanced Virgil, Grecian History, and beginning Latin in the English and Preparatory courses. The work in College Botany is directed by Professor David Emmert, who teaches besides, two grades in Drawing, Physiology, and Commercial Geography. The Classical Seniors are under Professor Hodges in English Types, and the Freshman class has him in their English study. He also teaches Rhetoric, English Literature, and three grades in English Grammar. Professor D. C. Reber has the college work in Livy. In the Preparatory and English courses he teaches Cicero, B. Latin, A. Elementary Algebra, Political Geography, D. Arithmetic and Orthography. The course in Algebra, Physics, and Elementary Physics is led by Professor J. A. Myers. He also teaches Grammar and B. Arithmetic. Professor J. H. Brumbaugh teaches General History, Psychology, C. Arithmetic and Algebra, and United States History. Professor Amos H. Haines directs the work of the Bible department. Students of the college department pursue work under him in Hebrew Literature, and two classes in New Testament Greek. A number of the students have entered upon the work of the Bible course exclusively this year. Professor Haines teaches also general classes in Bible History and Geography, and Elder J. B. Brumbaugh gives the course in the Life of Christ. Professor Swigart has a class in Exegesis, besides teaching Elocution and Oratory, and Physical Geography.

The department in Instrumental Music is keeping pace with the sudden rise that

it had when Miss Nellie McVey first took charge of it. The department in Vocal Music is growing steadily. The Business College has full attendance this year and Miss Bertha Fahrney is busy with students in Shorthand and Typewriting.

Wedding Bells The ECHO, with Holmes, congratulates the following persons on changing their isolated condition into the beatific state of duality. May the state into which they have entered prove a source of eternal happiness.

Mr. Horace G. Gaston, Webb City, Mo., and Miss Emma M. Sieber, Mexico, Pa., a former Juniata student.

Mr. G. H. Irvin, '94, Orrville, Ohio, and Miss Letitia Bechtel, Grafton, Pa., a Juniatian.

Mr. Nelson N. Cupp, '95, Johnstown, Pa., and Miss Mary Lakel, Addison, Pa.

Mr. I. R. Beery, Covinton, Ohio, a Juniata student, '97-'99, and Miss Barbara Elizabeth Shafer, Covington, Ohio.

Robert Foutz, Esq., Seattle, Wash., and Miss Clara Mohler, Covington, Ohio, a student in '98.

Rev. J. W. Cline, Philadelphia, a student in '98, and Miss Dora Emma Kuns, Covina, Cal.

Library Additions

The following books have been added to the library by purchase this term:

Lanier—Retrospects and Prospects.
 Kipling—Barrack-Room Ballads.
 Barrie—The Little Minister.
 Mitchell—American Lands and Letters, Vol. II.
 Vincent—The Bibliotaph and Other People.
 Bates—Talks on the Study of Literature.
 Smith—Historical Geography of the Holy Land
 Driver—An Introduction to the Literature of the
 Old Testament.
 Stanley—Life and Correspondence of Thomas
 Arnold.

Bell—Life of Marie Antoinette.
 DuBois—Beckonings from Little Hands,
 Speer—"Remember Jesus Christ."
 Hillis—A Man's Value to Society.
 Virgil—Complete Works, with a commentary
 by Conington, 3 vols.
 Boissier—The Country of Horace and Vergil.
 Comparetti—Vergil in the Middle Ages.
 Morris—The Aeneids of Vergil.
 Conington—The Aeneid of Vergil.
 Wundt—Human and Animal Psychology.
 Titchener—An Outline of Psychology.
 James—Psychology.
 James—Talks to Teachers on Psychology.
 Mathews—Familiar Trees and their Leaves.
 Comstock—Manual for the Study of Insects.
 Van Dyke—Nature for its Own Sake.
 Van Dyke—Art for Art's Sake.
 Hurl—The Madonna in Art.
 Upton—The Standard Operas.
 Our Daily Homily, 5 vols.—F. B. Meyer.
 Report of the Monetary Commission of the In-
 dianapolis Convention.

Mr. A. U. Dilley, A. M., who was with Por-
 fessor I. Harvey Brumbaugh in Harvard last
 year, donated the following volumes:
 Seymour—Homer's Iliad, Books I-VI.
 Xenophon's Anabasis, Books I-IV.
 Jones—Greek Prose Composition.
 Goodwin—Greek Grammar.
 Goodwin—Greek Reader.
 Freeman & Sloman—Plautus' Trinummus.
 The Nation, Vols. 65 and 66.

Dr. M. G. Brumbaugh presented an autograph
 copy of "A History of the German Baptist
 Brethren."

Mr. John S. Bare, of Huntingdon, gave Pear-
 son & Warren's "Diseases and Enemies of
 Poultry."

The following books have also been recorded:
 Lincoln's Lectures on Botany, Beck's Botany of
 the Northern and Middle States, Sallustius Bel-
 lum Catalinum et Bellum Jugurthinum, Stew-
 art's Elements of Mental Philosophy, Gould's
 Adam's Latin Grammar, Dalzel's Collectanea
 Graeca Minora; W. L. Shafer, donor.

The *Educational Review* and *Scribner's* have
 been added to the magazine list for the library.

Juniata Echo

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EDITORIAL

IT WOULD be a difficult matter to find a parallel to the marvelous, steady growth that has marked the progress of Juniata College since its beginning in 1876. There has been no break in its increase. Each session has been an improvement on the former one, and the prospects for the future are no less encouraging than the growth that has marked the past. Such an institution deserves the confidence and patronage of those who are desirous of a safe place, and a good school at which to locate, to pursue a course of study. It is a safe institution to encourage in any community, and the citizens of Huntingdon, and Huntingdon county, as well, also, as those of the adjoining counties, should congratulate themselves on its presence here, and devote themselves to encouraging those who are laboring to build up the several interests of the institution and to more firmly establish it.

It is not patronage only that is needed to make a school or college grow. Patronage is essential, but the moral, financial and social support and encouragement that can be extended to the manage-

ment of the college form a very important part and aid in the solid growth needed to make continued patronage possible. There is no good reason why these should not be extended to Juniata College in great measures. Many seem to feel that because they cannot do some great thing to support the work, they cannot do anything. Some of the great enterprises of the world have been raised to their present imposing position by comparatively insignificant influences, small contributions and retiring, though efficient effort; and the small amounts that have been given, often at great sacrifice, have built up the work of education here and placed Juniata College in the proud position of a member of the College Association of America.

There will be a time, however, when these small amounts will not meet the increased need, and they must be doubled, tripled, and quadrupled else the growth must cease, and a calamity befall the movement that promises such great things, in lieu of the efficient modest work that has been accomplished in the past. These benefactions do not drop from the twigs of the trees, nor do they fall from the skies, except as we do our

part, each as the ability has been given us by the All-Wise-Father, loving his household of faith. Every good thing is done to His honor, and receives great blessing.

THE COMING Bible term, announced elsewhere, will afford a suitable time for a general reunion of Juniata's forces in the field of active duties. The time of the year is propitious, and advantage should be taken of this favorable season, by all who can possibly do so, to come to Juniata and lend their influence to this great work of Bible study.

The alumni have not had a general reunion for a number of years, and no more suitable time could be selected than this occasion will afford for such a general reunion. So many important changes have taken place in and about the college buildings that those who have been away for a considerable number of years will scarcely recognize the place. They should come and become acquainted again.

The friends of education, and those who are in sympathy with the college work, here, will find a gathering of sympathizing workers in a common, great cause a very pleasant diversion from the active duties that press so heavily upon us all. Let them take this time to come, and give further and personal encouragement to the work so dear to us all.

It will be a good time for those who are not convinced of the propriety of all this labor and sacrifice, to come and confirm their opposition, or be convinced of the great good that has been wrought, already, without their help, or in spite of their opposition, and thus become faithful helpers in the good cause. It will be a good time for all to define their position in reference to this divinely blessed work of education, and themselves be-

come recipients of a benefit to be obtained only by active participation in the duties imposed, and helping to bear the burdens that the growing work imposes.

OUR READERS will notice a change in the editorial staff. Mr. William L. Shafer of Ohio retires, much to the regret of all; for he was a very efficient writer and worker. He is succeeded by Edgar D. Nininger of Virginia, who has been elected to fill the vacant place. It is our aim to keep the ECHO not only in touch with the student life at Juniata, but to bring it in a favorable relation to the source from which the school's patronage is derived.

The growth of Juniata College depends on the attitude that the Brethren Church will continue to assume towards the work. It is essential for its success, as a power in the world, and among the nations of the earth, that this work be carried to the highest possible position, and that it be maintained at such a standard that its power will be asserted, and must be recognized. The JUNIATA ECHO is one of the means to this end. The subscription list should be more than doubled each year. Let every friend of the college, every subscriber, and every lover of the work add one more to the list, by securing some one, or more friends, to subscribe for the year nineteen hundred.

THE TRADITIONAL SPIRIT AT JUNIATA

I. HARVEY BRUMBAUGH

Some one may question the existence of any marked traditional spirit at Juniata. College traditions are associated with ancient elms, ivy-mantled towers, and halls in which the portraits of ancient worthies recall the memories of days "lang syne," but what of these are to be found at a small college, which has not reached its twenty-fifth birthday? Yet

no student can spend three or four years in Juniata College, open himself or herself to its varied influences, and then go away without becoming a new man or woman. What then are the distinctive and peculiar influences which make this change? It is not simply that the graduate carries a diploma as an evidence of definite work faithfully performed, nor that he has more real and available knowledge than the new student. Knowledge of itself does not have such transforming power. The answer to our inquiry is to be found rather in that which is inseparable from the college and which is expressed in the common phrase, "the spirit of the place." This expression may mean much or little. Its application to college life may be understood better by thinking of it as an adaptation of an old Virgilian phrase. Aeneas, landing in Latium and finding there his long-sought abode, invokes *ingenium loci*, "the spirit of the spot." It is this genius, this superior nature innate in everything, this spirit of the place which must be comprehended by the student and interpreted in his life.

Juniata received such a spirit first from its founders. They labored with the conscious purpose of uniting the moral and religious elements with the purely intellectual part of education. The idea was not new, but in few schools was it made practical. In so far as the spirit of denominationalism entered, it was that the founders felt that their influence should tell for the church which they loved, and that in turn its principles would find their best and highest expression in a well regulated college. So one function of the new college was to disseminate Dunker truth, if such a term is permissible; for there is no such thing as truth for Dunkers which is not truth for others, but by tradition there was truth peculiar and distinctive

which the college was called upon to study and practice. Further, in the application of these principles to school management there was nothing to offend the conscience of any one, and on the other hand there grew up a general belief and confidence in the aims and methods of the management. So the college early won a large constituency outside of its own fold, which it has been glad to maintain.

Another important factor in Juniata life is the academic spirit. The elements which produce this are the class room work, the literary societies, and the individual teachers and professors; and without discussing these separately, it may be enough to note that the resultant influence is for the most part literary rather than scientific, and pedagogical rather than technical. The literary spirit is fostered most of all by the library. It may divert many an hour from other work, which it amply repays by subsequent service. For nowhere else can one find better inspiration for thought or speech. There one comes in contact with great souls. Though class-room acquaintance with them may be rather enforced, in the library the communion is free and open with these spirits of the past. A number of them have made their home in our library lately, and the ancient volumes give out a musty odor, sweeter to the book lover than the sweetest flower. The academic spirit also takes a decided turn towards teaching. A great many come to Juniata with the purpose of preparing for the teaching profession, and others are attracted to it as they learn that the measure of life is not personal gain but service for others.

A feeling which is at once traditional and personal diffuses itself through all departments of Juniata life. It is moderation or conservatism. It is the deliber-

ate judgment which sets to each thing its bounds, and maintains a due proportion between the different forms of college activity—the “nothing too much” of the Greeks. This spirit is traditional from the founders of the college. The beginnings were laid in faith, and the work was carried on by faith and well directed activity. Their zeal was not without knowledge and it is difficult to appreciate to what extent the principal of “due measure” has given tone and color to the college life. Religious activity is made genuine and lasting, rather than superficial or spasmodic. As attainments in the moral and intellectual world are presented ideals which are attainable, and however high the ambition, the aspirant yet learns to keep his feet upon the earth. In social relations it emphasizes the Golden Rule. And in all relations it makes the student susceptible to the leadership of men of trained minds and balanced judgment.

A new influence at Juniata College is athletics. It is new in the sense that the increased need of physical training and outdoor exercise has demanded organized activity. The benefits of the new system are already apparent, and there remains only the concern that a true gentlemanly spirit may persist in every sport and that the spirit of moderation may have its expression here as elsewhere, for we would still believe that intellectual achievements produce the most lasting results.

There are some who have recognized all the forces counting for their education, and have willingly subjected themselves to every helpful condition. There are many who have felt a more or less vague influence upon their lives at Juniata. There are some who care not for such things. To all are given these words about Juniata's individual, traditional spirit, that we may live and work in the spirit of harmony.

A DAY WITH A LAWYER

J. J. HOOVER, DAYTON, OHIO

In our cities usually between eight and ten A. M. the law offices are open to the public. What an impressive scene inside. Bookcases laden with morocco volumes, maybe untouched for a decade, containing the best guesses of the best judges and foremost lawyers during the history of mankind's wrangles, now sacredly called precedents. Desks with congested pigeon holes; piles of voluminous pleadings, the artillery of litigation; and scattered briefs. Perpendicular cases filled with miscellaneous collections alphabetically arranged. A telephone to communicate with the opposition in a professional emergency. Comfortable chairs to ease the client, who, it is expected, has brought a retainer to ease the lawyer. Large empty safes, deceptively impressing clients with the belief that the practitioner has a granary of coin. Private rooms neatly furnished for consultation, where the lawyer gets his “bread” and his client feels he is “bled.”

After the lawyer has entered his office he is always very “busy.” Not always busy with clients; oftentimes busy with dreams; sometimes busy figuring how to meet his bills; busy with leisure time; busy with idleness, but always and characteristically very “busy.”

Now the lawyer meets his first client, a friend who wants advice. He obtains it and leaves. The same old pest who has called to see him a hundred times, and who carries a purse, ill with chronic lockjaw.

Soon a pugnacious German lady calls and is conducted into the consultation chamber. Her Irish neighbor has “slandered” her over the backyard fence. A petition and a retainer result. In law there are two kinds of fees, a retainer

and a contingent fee defined respectively as spot cash and cash not "spotted;" the latter is rarely cultivated on account of its poor dividends.

Next on the list is a victim of a clergyman's fee. A tale of woe, a story of infelicitous living, a narrative of hunger, of neglect, of brutality, of pitiless father, of faithful mother, of suffering children. The lawyer's attitude is first one of pity for the sufferers, then vengeance against the culprit. Fees are forgotten. The vindication of innocence and humanity is the object. The machinery of the law is set in motion, and justice is obtained of the impartial balances.

A divorce only! A decree dividing father from mother and children. A home with love severed and discord set upon a high pinnacle; but how many are there of them? Too many, too many! The judges are strict, but cannot lessen them; the ministers do their duty, but they increase; the public press devotes editorial space to their diminution unavailingly. Where do they exist? Mostly in the lower strata of society, a few among the middle classes and rarely in the highest circles, because up there they make a "sensation." Why are the common people afflicted with them? Because of their habit of drink. Wherever you find confirmed drunkenness, you may expect to find gross neglect of duty, cruelty and infidelity to spouse. These are as inseparable as a comet and its tail. Strong drink more than any other cause to-day wrecks men and inflicts suffering upon women and children. Drink is the besetting sin of our nation. It fills our penal institutions, populates our asylums, divides the home, and inaugurates a train of poverty and suffering immeasurable and almost incomprehensible. It is as much to be shunned here as the infernal regions beyond. I speak this because I have observed it face to face.

Next comes the man who always pleads not guilty. His voice and his conscience never coincide in sentiment. His charge is larceny. His trial is at this hour. The State proves the theft and rests its case. The defense claims the State failed to prove in what county and state it occurred. This simple blunder of the prosecutor permits this criminal upon that technicality to go free. Liberty is preserved; the state disgraced; the prosecutor taught a fact; the criminal lawyer has won laurels.

Is crime on the increase? It is asserted that the proportion of criminals to population is diminishing. One notable cause for the tendency to increase is the multiplication of criminal statutes. City councils are continually penalizing certain kinds of human action, and state legislative bodies are adding pages to their criminal codes. While the body of people are becoming better, there are more traps set to catch the unwary, and the real ratio of decrease of crime becomes hard to determine. Crimes are of two kinds, those bad in morals and those bad by violation of statutory prohibition. This latter class is the one pregnant with incessant additions. Legislators of all classes should be very conservative about increasing penal laws.

Can a criminal be reformed? Does incarceration do more than punish? Reform Farms, State Industrial Schools, and Reformatories are now solving these questions. "Repeatedly criminals, always criminals" is the police code. Our reform institutions are performing a work with those first initiated in crime which is remodeling the morals of many a wicked man. The universal belief is that reform institutions are effecting a man-saving work, sufficiently, at present, for their continuance.

Next comes the chilly fellow to the

lawyer, whose veins probably circulate ice water instead of blood. He is the king pin in the collection department of some factory. He desires legal advice upon a collection in progress. But how hard to become interested in his case! No mutuality of feeling; only two repellant forces at work. His disinterestedness antidotes your interest; and a short conference with a hasty exit closes the whole incident.

Lastly comes the visionary man, whose brain is ingenious in mechanical construction. The hopeful man whose recent invention will revolutionize manual service and create him financial king. He states that he comes to the lawyer on a trivial matter, indeed only upon a little incident necessary to his success; and he desires to favor the lawyer—he merely wants some other man's capital. He needs *just* that one thing! *That* is all! He believes scores of men are anxiously awaiting an investment of this kind. The lawyer is cautioned to speedily obtain the capital, for the business of making money must be retarded by slow negotiations for funds. The lawyer hears his story of a stock company, witnesses the panorama of smoking shops and busy workmen, reads the proclamation of fat dividends, and understands the monopoly of a patent. The lawyer calls in scores of business men singly, doubly, in trios, and in every combination his sagacity directs. Their common verdict is, that the enterprise is a poor investment; and they refuse to risk their money. The inventor's dreams have been rainbow-chases. The glitter of gold has been an ignis fatuus and not a fixed star. A disappointed and dejected man leaves your office complaining about the lack of public appreciation of a good thing.

And now you have been one day with a lawyer. You have seen him the cham-

pion of liberty, the conservator of property, the charitable advocate of the oppressed, the willing helper to the struggling. He renounces the world for his client, whether right or wrong. His service is duty to client, truth to the court, good faith to the opposition, and moral allegiance to self. He is sagacious, tactful, and diplomatic. He is the fellow needed by every business man and landowner. He is usually faithful to his trusts, regardless of his environment in evil clients, and the slanders of stage and press upon his general characteristics. He practices law for money as any man follows any other avocation for money, but as a rule is as honorable as his peers in other callings.

BETWEEN "BOOKS."

ADALINE HOHF BEERY.

Throw up your cap! Tie Euclid to the Pole;
Give Grote and Virgil an oblivious bang!
Throw Physics to the dogs! Give Boreas chase!
Let Mother Goose brush up the Milky Way!
Rattle the bones, and on the fearful air
Focus your joy in one athletic yell,
"I'm going home to battle with the Turk!"

But Euclid bold his company obtrudes;
And soft, white banks along the Christmas road
Resolve to flakes of exquisite design.
The lane fence—how familiar every rail!
The trees—their very shadow falls toward home!
Against the chilly canvas lazy wreaths
Of hickory smoke from mother's chimney pile!

With musketry of "Oh's" the greetings fly;
The warm room, whose delirious odors stir
Deep culinary memories to top—
Dear, storm-proof haven! where no books distract,
Save "back-log studies" with an old-time chum,
Pretty philosophy of popping corn,
Or cracking nuts of problematic gain.

Henceforth one place is vacant on the roost;
The farm's best contribution makes no stint;
With cheerful noses o'er the chocolate cup,
The comradeship goes round the snowy cloth.
Who knows, when exile lifts the latch again,
He shall not find a likelier protégé
To win his perch on some far-reaching limb?

THE COLLEGIAN AND HIS RELIGION.

AMOS. H. HAINES.

He who is so fortunate as to be identified with college life, with some prospect of being able to complete a four year's course of collegiate study and then receive his bachelor's degree, occupies a unique place in the role of young manhood. It is a well known fact that of the youth who enter upon a high-school course of study, but few pursue that course of study to the end. It is also well known, that of the few, who, through the high and preparatory schools are fitted for college, but a small per cent enter upon the college course, and a much smaller proportion pursue that course to its completion. Thus the young man in college life stands apart from the crowd and throng and is one of a distinct and separate community.

He who thus finds himself in the midst of college surroundings, soon casts about to learn what it all means. He is readily convinced that an adjustment and an adaptation to surroundings are an absolute essential to congenial living. The problems of life in its varied conditions are before him. These problems as to number may not be increased nor diminished, but their intensity and significance to the individual student and to his fellow students are materially increased. He finds he has physical, mental and moral needs as before. The conscious need, however, is more intense, and the supply to satisfy is more abundant. Thus there is a change, a passing out of the old into the new.

The student life, as indeed every life, may be analyzed under four heads, viz., the social, the mental, the physical, and the religious. The problem of adjustment and segregation is the great problem for every one possessing a sense

of the ethical proportion. Let us briefly look at these four divisions, giving especial emphasis to the last two, viz., the physical and the religious. First, man is a social being. He longs for companionship. He seeks some one, to whom to tell both his sorrows and his joys. He must mingle with and touch human life. Thus we find ourselves by nature. We cannot, indeed we should not wish to change nature. Our blessed Lord was no recluse. He touched humanity. He carried his life, so to speak, on his elbow. He was a living demonstration of the text, "For no man of us liveth to himself, and no man dieth to himself." The monastic idea has long since vanished. Vanished because false and exchanged for the new. Contact, therefore, in the true sense means elevation and mutual helpfulness. The true student in his social life with his fellow students, never forgets that he is a man among men, a gentleman at all times and in all places. Culture and refinement render the social life more real, more manly. By college life, the worth of a young man socially should be raised.

As to the mental life, there can be little question that mind development must necessarily constitute a large part of a collegiate career. Its value, however, may be overestimated. Whenever the moral and the religious are sacrificed for the intellectual, it is then true that education fails of its primary and fundamental purpose in the life of a human being. The time has come when it is no longer considered "smart" to be skeptical and of an atheistic turn of mind. The best scholarship and sound reason are against such tendencies. It is now commonly recognized that infidelity and skepticism are neither scientific nor philosophical, to say nothing of their religious bearing.

Lastly, what of the physical and the

religious life of the student, and their relation the one to the other. Here the problem of adjustment for the college student seems to some to be somewhat difficult and complex. There should be, however, no confusion when the proper relation is once apprehended. That there is a relation, and that this relation is coming to be recognized by educators and Christian people in general, there can be no question. Here we must pause a moment and consider what was, what is, and what may yet possibly be. It was at one time thought that the pallid cheek, the drooped shoulder and the tired and languid steps were signs of studiousness and piety. This was the result of a wrong ideal, especially of a wrong religious ideal. It is now commonly conceded that both mind and spirit are at their best, when supported by a strong and vigorous body, a body made strong and kept so by systematic exercise, when every muscle is brought into activity. Such being true, colleges are providing gymnasiums and athletic fields, for the proper physical development of their students. Students are and should be encouraged to enter into healthy games and sports and to take into these games and sports their moral and religious manhood. When such is done, instead of these games being a hindrance to the moral and religious tone of a school or college, they are quite the contrary. They become a stimulus to strong moral and religious manhood. No parent or guardian should become alarmed over the moral effect of this important part of college life. The young men who take a wise and thoughtful part in athletics, should be, and in many cases are, among the most spiritually minded of students. Actual facts prove this to be true. To-day, many a man is doing worthy and acceptable work for

the Master, who when a student was active in the athletic life of the college. He has a strong body together with a strong mind. It may be added, that if he who bears the name Christian, should allow his interest in athletics to interfere with or in any way retard his spiritual life and church obligations, that young man is not only sustaining a great personal loss but he is also defeating the very purpose for which a harmonious development of all his powers is intended. By no means should one encourage the extreme and wild form which athletics have assumed in some of our large schools and colleges. Here exists an abuse which should be corrected. The collegian and his religion are sadly divorced when large sums of money, equal to the most extreme cases in gambling exchange hands in betting on games. The abuse is no argument against the right, legitimate, and harmonious development of the life of the student; "abusus non tollet usum." The student's motto should be, "be a man wherever you are, take your religion with you wherever you go." By this harmonious development, a generation of youth is being educated that will enter life's arena, to do valiant service for God and for humanity.

GESTA JUNIATIENSIA

Personals

George Cupp spent a week at his home in Somerset county.

W. P. Trostle, '99, was called home recently on account of the illness of his father.

W. M. Bosserman, '97, who is teaching at Juniata, one of the suburbs of Altoona, called on old friends at college December 1st. Howard Myers, '97, is teaching at the same place.

Professor Myers attended teachers' institute in McVeytown, November 30th.

Chalice Baker, '91, spent November 18th and 19th on College Hill. Mr. Baker had been taking a course in Mechanical Engineering at the University of Pennsylvania, but on account of ill health he was obliged to lay aside, for a time, the cares of a student. He is now at his home in Franklin county.

Joseph A. Crowell, '98, has the same school he taught last year. Besides the arduous work of the school-room, he is doing some hard studying, and intends to begin work on the college course in the near future.

The Tennis Association has elected Professor Myers president, Horace O. Wells secretary and treasurer, and Joseph D. Johnson warden.

The Athletic Association has elected I. Bruce Book president, and Frank W. Groff secretary and treasurer.

Dr. G. W. A. Lyon, our former teacher in Latin and Greek, is principal of the Huntingdon High School. Dr. and Mrs. Lyon are frequent visitors at the college.

Glenn E. Schmucker, in a letter asking for a renewal of his subscription for the ECHO, says: "I feel a little home-sick when I look through the ECHO and see so many names which bring back remembrances of the pleasant days at Juniata, and if I ever get another chance to go to school it will be to the one which occupies first place in all my thoughts—Juniata." At present he is employed as store-keeper and mail-clerk at Cove Forge, Pa.

R. K. Clapper, who was a student at Juniata two years ago, is teaching near his home at Yellow Creek, Bedford county.

Emanuel G. Koonen, who was in school several years ago, is now employed in the Paper Mills at Roaring Spring. He has not forgotten Juniata, and is a loyal product of the institution.

Elders H. B. Brumbaugh, W. J. Swigart, J. B. Brumbaugh, Professor Haines, and Professor Hoover attended the Ministerial Meeting of the Brethren in Altoona recently.

Mr. and Mrs. W. D. Himes, former students of Juniata, who were married last June and have since made their residence in Johnstown, are now comfortably located in their own home, a gift from Mr. Himes' father. They will be pleased to welcome any of their Juniata friends to their cozy home in Johnstown.

Among the visitors at the college during institute we notice the following: Maude L. Gifford, '99, Ellis G. Eyer, '98, Milton B. Wright, '98, Nellie Cox and Samuel Gehrett, juniors in '99, Iva Ewing a former student, Miss Margaret Funk, Miss Margaret Rumberger, Miss Mary Weaver and Miss Chilcote.

Rev. A. C. Thompson of Marklesburg visited the college November 29th, the guest of his cousin Philip Markley.

George Wirt and Jos. D. Johnson visited the home of the former in McVeytown December 1st.

Mr. and Mrs. Samuel Sieber called at the college as guests of their son Homer, November 22nd.

A. G. Livengood, who left for his home November 28th, expects to be back again next term.

J. A. Chilcoate, a student several sessions at Juniata, is at present engaged at Turtle Creek, Pa. He is well and prospering in his employment, and he has a strong loyal heart for Juniata.

H. E. Kyle, who was a student at Juniata last spring term, is teaching near Saxton the present winter.

Professor C. C. Ellis, who had been one of the institute instructors at Lewistown, made a short visit to Juniata Dec. 1st.

Orra W. Porter of Bradford, Ohio, who took the Business Course at Juniata, had been at work in Ohio, but left his work to go to his home and help care for his family friends, who have been down with typhoid fever. We are glad when our students are both capable and willing to help in the time of distress when it comes to their own friends.

Vaughn Axtell, who was at Juniata during winter and spring terms of last year, has been busily engaged since he left in June. At present he has charge of the groceries and drugs in a department store in New Milford, Pa. He seems to be happy, and works with the same cheeriness with which he studied. His present contract continues until the middle of March after which, says he, "I intend once more to pack my trunk for Juniata."

Emily Strunk, '99, and Vinnie Shuss, '99, visited the college November 25th and 26th. They are teaching near Belleville.

Lorenzo J. Lehman, '98, and Lewis Hostetler visited Juniata lately. Mr. Lehman teaches in Moxham, a suburb of Johnstown, and Mr. Hostetler teaches in Richland township, Cambria county.

Hervey Keim, '97, is principal of the schools at Harmonyville, Pa. Alice Stager is teaching in the primary department.

Jacob H. Brillhart, '98, is teaching in the Loganville schools. He is preparing for the University and expects to take a course in Civil Engineering.

Items

Two new Bausch and Lomb microscopes have been added to the apparatus of the Biological laboratory. They carry one-half, one-fifth, one-eighth, and two-thirds objectives, giving magnifying powers in various combinations as high as seven hundred and twenty diameters.

Since the opening of the hunting season one may hear the crack of the rifle or the bay of the hound at almost any hour in the day among the hills and valleys surrounding Juniata. A number of the boys have engaged in the delightful sport. Fred Simpson brings in a supply of game nearly every Saturday. H. C. McKillip and H. C. Eakle captured a rabbit and a pheasant within sight of the college. I. Bruce Book and Lewis Keim were out near Sugar Grove recently and returned with four rabbits.

Through the efforts of W. L. Shafer the students have been supplied with an exceptionally fine grade of college stationery. The paper is of a very fine texture with a pennant in blue and "Juniata" in old gold, an imitation of the popular Juniata College pin, at the top of the sheet.

The students of the Business Department have selected white and blue for their colors.

The Glee Club rendered a few selections at the entertainment given by the W. C. T. U. on Thanksgiving evening.

Visit of Professor Green

Among Juniata's most loyal friends is Professor Francis H. Green of West Chester, who came to Huntingdon on Saturday December second as a guest of Professor I. Harvey Brumbaugh. As a favor to the students he delivered his lecture on "My Book and I", on Saturday

evening. No one can hear this lecture without being impressed with the importance of reading only wholesome, cheerful books and books that have "matured into fame by the consent of the ages." On Sunday morning he conducted the church services, and after these services gave the Christian Bands much inspiration through a talk. The only regret that one who heard all of these words of such sterling worth can have is, that they were not shared by more young people. Professor Green is thoroughly in touch with student life, and he gives so unselfishly his help and encouragement toward the building of strong Christian character.

The Week of Prayer

During the week beginning November the twelfth, the Christian Bands of the college joined in the universal prayer for God's guidance over His cause both in this country and in all foreign countries. Not only were the missionary points remembered, but also an appeal was made for new fields to be opened for consecrated workers, for funds, and for wisdom in distributing them. On each evening the members of each Band voluntarily came together in their respective places of meeting. The leaders of these exercises were chosen by the Band Presidents. On Saturday evening the Young Men's and the Young Women's Bands met together, and this joint meeting was conducted by Professor Little. These devotions resulted in good for us who participated in them, and we trust that our prayers, united with those of the Christian World, may avail much in behalf of the work of missions.

A Morning in Chapel

The morning of Nov. 16th will stand out bright in the mind of every person who was present at the chapel exercises,

because of the presence of two of our friends. Superintendent Twitmyer of Bethlehem schools and Professor Little, who is well known by his chalk talks over many parts of the United States and Canada. Both were instructors at the Teachers' Institute in Huntingdon during that week. Professor Twitmyer conducted the regular chapel exercises, after which he gave an address. He encouraged us in our student lives and said among other things, "Live in the upper stories of your existence—in brain and heart." He impressed us with the fact of present opportunities and our debt to fellow-man because of these opportunities. His closing thought was that we never can repay our college for what she is doing for us and that we owe her everything that lies within our power to give her, both now and after we go out into the world. Professor Little then followed with a few beautiful thoughts clustered around "Silas Marner," the master-piece of George Eliot.

Thanksgiving Day

On Thanksgiving morning at eight o'clock, the people on College Hill met in the college chapel. The services, in charge of Elder W. J. Swigart, opened with singing, followed by Scripture reading and prayer by Elder H. B. Brumbaugh. Professor Fayette A. McKenzie, Mrs. Ida Hoover, Professor C. A. Hodges and Miss Minnie Will then gave their best Thanksgiving thoughts. After a liberal offering had been taken, Professor Amos. H. Haines led the closing prayer. Before adjournment the students were invited to attend the union services in the town. At these services the college was well represented.

An ample Thanksgiving dinner was served at one o'clock. Through the agency of a number of toasts, with which

the meal was interspersed, came laughter, sometimes called the best of sauce. Immediately after dinner the students met in the chapel where they were appealed to in behalf of suffering India. A collection was taken for India amounting to more than fifty dollars. After this meeting the students of Juniata had their Annual Thanksgiving Family Reunion. At four-thirty o'clock we dispersed to be called together again by the English Seniors. They rendered a pleasing program including their class song. When light lunch had been served in the dining room some of the students left to attend the W. C. T. U. meeting down town; while those who remained, instead of having an ordinary social evening together, as they had expected, were so fortunate as to come under the influence of the life of Dr. Schmucker through his sincere talk, which came as a sweet benediction on the day.

County Institute

The annual assembly of teachers from the boroughs, hamlets, and "little red school houses" of Huntingdon county convened in the Y. M. C. A. Hall of Huntingdon during the middle November days. Juniata was represented in Dr. M. G. Brumbaugh as principal instructor for the two first days, Professor Swigart with his splendid discussion "Where is the pupil taught," the Glee Club on Thursday afternoon and evening, and in the many young people who were once students on College Hill and are now teaching, many of them loyal to Juniata and filled with a purpose to complete their courses with us. We take pleasure in congratulating Superintendent Rudy, himself a Juniatian, for the unusually strong line of instructors and instruction he obtained and arranged for his teachers this year. Professors Twit-

myer, Albert, Little, and Spangler, in addition to those already mentioned, not only developed fresh methods and imparted original information; but they also revealed in telling measure, a characteristic of the educator which is too frequently minimized and which might fittingly be called the sympathies or the modern humanities. In short they emphasized the importance of heart power in the teacher, and they doubly emphasized this importance in terms of their own tone, temper, and manner.

Beside the readings by Dr. Byron King on Tuesday night and the characteristics by Professor Day on Wednesday night, Professor John B. DeMotte gave his "Electric Age," accompanied by illustrations and experiments, on Monday night; and "The Great Bear or The Russian Empire" was presented by Dr. MacArthur on Thursday night. The Institute was an intellectual treat, and most of the students availed themselves of the opportunity to add another circle to their mental horizon by attending a number of the sessions.

Lacrosse—Match Game

Students' Hall versus Founders' Hall, 3 to 0 in favor of the latter, is the climax of the story which finds its inception in the strong athletic spirit which arose early in the term, its first interest in the challenge issued by the fellows of Students' Hall and the acceptance of the same by the fellows of Founders', its enthusiastic rivalry in the various preliminary games which developed the best features and discovered the weak ones, its really interesting and intensely exciting chapter in the final heroic struggles between the goals, and its splendid worth in the manly spirit and gentlemanly conduct of the players throughout a test which was well worth the sacrifice of the

time and sentiment which it cost for the training which it gave and the lessons which it taught. The score was a surprise to victor and vanquished alike; for although the Founders had gone upon the field to keep cool heads and play hard lacrosse, it seems never to have occurred to them that they would beat the more skillful and lighter men of Students' Hall in the closing game of the season. The Students were naturally confident of victory, and logically so also, if amount of practice, fleetness of foot, and youthful enthusiasm were the only or even the prime essentials. The lacrosse season of '99 will be remembered with pleasure by all, whether Student or Founder; and may we hope that the athletic interest now fairly begun may continue to develop along right lines until Juniata shall be able to afford the most admirable advantages in this line of college experience.

Doctor Schmucker, A Friend

On the evening of Thanksgiving Day, Dr. Schmucker, the Professor of Biology at the West Chester state normal school, came here from Lewistown, where he was previously engaged as institute instructor, to visit Professor Emmert, head of the Department of Biology. Students who were not attending the Y. M. C. A. meeting in the town were treated with a most inspiring address by Dr. Schmucker, in the chapel. He led Juniata students to realize more than ever that God's book of nature has been especially well written for them in the moss-covered rocks and in the vegetation of the surrounding hillsides as well as in the streams luxuriant with animal and vegetable life. After citing us to beauties not seen by the careless observer, he spoke of the wonderful chain of resemblance running through all nature which aids those devoted to her study. His crowning thought was the

convincing evidence that nature gives of the one great Maker of all things. A few days after his happy call at Juniata, Dr. Schmucker, while visiting the seashore, gathered some specimens of seaweed and remembered the department of Biology here with about one-half dozen species. They form an important link in our present study of the Algae.

THANKSGIVING THOUGHTS

Extracts from the addresses given in Chapel on Thanksgiving morning.

We have reason to be thankful to-day because of the significance of this holy day itself. For, even as the strength of a nation may be roughly measured by the number and observance of its national festivals, so the character and beneficence of that strength is, in equal truth, measured by the nature of those festivals. Thanksgiving Day stands as the most hopeful and at the same time the most significant sign of American civilization. Its observances, however changed, do but bear evidence to the powerful impress upon all future ages made by the religious minds of the Pilgrim Fathers. That impress has given to the nations of the world a new ideal, through belief in an over-ruling providence, which is in righteousness, the final arbiter in this world of ours. No longer shall the martial drum-beat stand alone as that which binds ardent souls the world around. For on this day, at least, in every capital of the civilized world, and throughout the length and breadth of our land and possessions, the solemn prayer of thanks and praise rises with the sun, for twenty-four hours of continuous morning, to greet the American flag, the symbol of liberty, of philanthropy, of devotion.

"God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold

Dominion over palm and pine—
 Lord God of Hosts, be with us yet
 Lest we forget—lest we forget!"

"The tumult and the shouting dies—
 The captains and the kings depart—
 Still stands thine ancient sacrifice,
 An humble and a contrite heart.
 Lord God of Hosts, be with us yet,
 Lest we forget—lest we forget!"

Our thanks, O God, if such we call
 The words of prayer and praise we raise,
 We offer now, and with them all
 We beg new words for fuller praise.
 Lord God of Hosts, be with us yet,
 Lest we forget—lest we forget!

FAYETTE A. MCKENZIE.

Ours is an age of push and energy. We have scarcely time to observe these particular days of our nation's honor and glory. In our scramble for supremacy among the nations, our devotions have become almost a farce. Our turkeys, 'tis true, still exist and are even larger and better fed than ever before; the sports—foot ball, base ball, etc. are well preserved; but religiously do we adhere to the time-honored principles of our pioneer New Englanders, in their devotions and liberality in honor of the day? What privations and perils of a new country did they endure in those years of pinched existence! The effect of their patient Christian fortitude is felt in our nation to-day.

We regret, too, that in the American home the day has become largely one of drudgery and weariness to the mothers. The tables are laden with the fruits of many days' toil. The Lord's bounty is not recognized as such, for they have "grown weary in well-doing" and are faint "because of much serving." We need to resurrect the pioneer notion of the day.

To-day as we assemble here in joy and plenty to offer our thanks for this blessed

America, will we think of the millions of heathen India who are starving for the bread of earth and heaven? As the call comes ringing through the press on every hand for bread will we give them a stone? America has always been generous—she will be so again. Do we of Juniata College want a part *to-day* in giving India relief?

When earth's last nation has heard it—
 The news of the Gospel peace,
 And the sheaves are all cut and garnered,
 And the work of the Christian has ceased,
 We shall rest, and in faith believing
 The day of Thanksgiving shall come,
 Then the Master of all good workmen
 Shall hear our glad HARVEST HOME.

MRS. O. P. HOOVER.

Good, grand, old Thanksgiving Day has come. Nothing could stop it. Children in holiday dress hold up their hands to bless it, old age bids it welcome, asking that it come in and tell to us how great is the goodness of God, and what a beautiful place he has provided for us to live in. He has built the world as the house for our habitation. He lets it to us already furnished. What a carpet! the grass interwoven with figures of flowers. What a ceiling! the beautiful sky. What a front door! the flaming sunrise through which the day comes in. What a back door! the sunset through which the day goes out. What a chandelier! the moon and stars. Bless Him for such a house.

There is a familiar list of blessings which is brought up on each Thanksgiving Day as comprising our reasons for gratitude. We thank God for beautiful harvests and national prosperity, for peace and health and plenty. But above all these things let us put our friends,—the friends who share our burdens, forgive our wrong-doing, and strengthen the better, nobler part of ourselves. No one is too poor to possess them. No one is rich

enough to do without them. And whoever has a single friend on whose love and loyalty he can rely implicitly, is not without reason for heartfelt thanksgiving; but how much greater reason has he who stands in such relation to God, that Jesus can say, "Ye are my friends."

MINNIE A. WILL.

The Thanksgiving Festival has been a part of our American life for more than two centuries. Almost ever since a band of fugitive pilgrims wandered across an untried sea in search of religious freedom and found it on a barren and rock bound coast, have we been accustomed to assemble annually as a Christian people and express our thanks for the gifts of the year. But in the midst of our gifts we do not always remember that every gift brings with it a responsibility. Yet this accumulating responsibility is not merely a burden. Its other name is opportunity.

It is thus that we are educated to become co-workers with God, and it is for this divine plan of co-operation that we should be supremely thankful; since it is through responsibility and service that we enter into kinship with the Divine.

C. A. HODGES.

BIBLE TERM FOR 1900

The Juniata College Bible Term for nineteen hundred will open on Monday, January the twenty-ninth and continue four weeks.

The management are arranging, if possible, to make it more interesting, practical and profitable for those who attend, than ever before.

The teaching will be adapted to ministers, Sunday-school and Bible-class teachers, and to all who may wish to study the Bible to enable them to be more efficient workers for the Master.

The following varied line of topics will

be treated: Development of Christ's Ministry, New Testament Synopsis, A Study of the Psalms, Exegesis and Elocution, Old Testament Synopsis, Sermon Making, Sunday School Normal Work, Studies in John's Gospel, Studies in Christian Doctrine, Lectures on the Function of the Church in the World, Discussions of the Problems of World-Wide Missions, and such other studies as will be best adapted to the wants of the students. It is the purpose to present definite and systematic courses of study, and it is important that those who come shall arrange to stay through the four weeks of the term.

The evenings will be devoted to Biblical talks, lectures, and preaching. A fuller program of the work will be published soon, and sent free to all who may want one. Persons knowing of any who may come will confer a favor by sending their names and addresses.

THE EDUCATIONAL WORLD

The series of excellent articles on "Modern Education: Does it Educate in the Broadest and most Liberal Sense of the Term?" which appeared in the *Cosmopolitan* in 1897, is again taken up in the November number of the magazine, '99, in a masterly article by President Hadley, of Yale. The article merits a wide reading.

The November *Critic* contains three interesting sketches of William Dean Howells, the novelist, who is now on a tour of fifty lectures in the leading cities of the United States. A characteristic portrait of the great writer appears as a frontispiece.

Mr. J. D. Rockefeller has offered \$250,000 to Brown University on the condition that \$2,000,000 be raised before the next commencement.

During the summer and fall Mr. Andrew Carnegie has been continuing his public library donations as follows: Duluth, Minn.; Steven's Institute, Hoboken, N. J.; Emporia, Kans.; Conneaut, Ohio; San Diego, Cal.; Fort Worth, Texas; and Washington, D. C. (increased from \$300,000 to \$350,000).

This year is especially noteworthy in the history of higher education in the Union by reason of the inauguration of a large number of college presidents. The most conspicuous, of course, was the installation of Pres. Arthur Twining Hadley, at Yale, on Oct. 18th. Brown University is now presided over by Dr. W. H. P. Faunce, and Amherst College by Dr. George Harris. Miss Caroline Hazard was inaugurated as president of Wellesley, Oct. 3. Among other elections may be noted Dr. Benjamin Ide Wheeler to the presidency of the University of California; Dr. Barrows, to Oberlin; Dr. George E. MacLean, to the University of Iowa; Dr. Louis E. Holden, to Wooster; Dr. D. S. Tappan, to Miami; Dr. Rush Rhees, to the University of Rochester; Dr. Frank Strong, to the University of Oregon; Dr. Howard Ayres, to the University of Cincinnati; Rev. C. W. Heisler, to Susquehanna; Dr. W. O. Thompson, to Ohio State University.

The authorities of Wesleyan University have decided that in the future every student receiving pecuniary aid from that institution shall be an abstainer from the use of liquors and tobacco. There are doubtless many who will think this is going a little too far. It will, nevertheless, probably take its place in line with many other economic rulings which signalize the direction, if not the exact position attained in moral progress. Even more than that, it may be regarded as another

evidence of how frequently true it is that moral progress follows in the wake of economic demands and economic conditions. If, too, we acknowledge that the use of liquors and tobacco impairs in any considerable degree the possibility of the student, then the University does right in bestowing the money where it will bring the largest return and blesses society by placing another economic advantage on the side of greatest efficiency, on the side of the "fittest."

LITERARY NOTES

Good cooking is one of the most essential qualifications in good housekeeping, so no wife or maiden may be indifferent to this important accomplishment. *Table Talk* is an exceedingly important periodical, discussing topics along that line. Every item for the table is carefully considered, from the simplest to the most complex. A sample of this valuable magazine of table talk can be had by addressing Table Talk Publishing Co., Philadelphia, Pa., and we will furnish the JUNIATA ECHO, and *Table Talk* for one year for \$1.10, *Table Talk* \$1.00 JUNIATA ECHO 50¢, both for \$1.10.

The coming announcement of the *Ladies' Home Journal*, of Philadelphia, Pa., will embrace such a variety of good things for 1900 as to greatly increase the already enormously large circulation. A periodical as good as the *Ladies' Home Journal* should number its patrons not by the hundreds of thousands only but by the millions. The contents of the monthly numbers are not all entertainment, but each one contains much that anyone should regret not to have learned. The writers are all of the most popular. The illustrations are finely artistic, and the whole make up of the *Journal* in keeping with its high character. \$1.00 a year.